

focus

Mission on Guam

THE MARIANAS — The Mariana Islands in the northwestern quadrant of the United Nations Trust Territory of Micronesia, adopted a constitution on March 6, 1977, which went into effect on September 6. President Carter signed a proclamation declaring that on January 9, 1978 the constitution would be in effect according to the United States law. At that moment the United States recognized the United States Commonwealth of the Northern Marianas, along with citizenship for about 14,000 inhabitants of the Islands.

The island, Guam, is geographically part of the Marianas, but is administered separately as a United States possession.

Guam is the site of a mission including the Faith Church, to which is supplied a missionary-pastor, Rev. and Mrs. George Cooper; Faith Bookstore, managed by Con and Betty Douma; and Faith Hospitality House, directed by David and Phyllis Whitney. The mission has reached into the Marianas with Bible distribution and literature sales, radio and personal contact.

Outreach to Muslims

AFRICA — Approximately 42% of Africa's population is Muslim. Many countries with Islamic governments restrict or prohibit missionary work. However, frequent evangelistic opportunities exist for Christians employed by agencies other than missions.

Evacuation plan

Unrest and turmoil is a constant possibility in many lands where your missionaries are at work. Each mission has drawn up contingency plans in case of kidnapping, terrorism, or revolution. These plans include evacuation as a last resort. Each situation is unique, of course, but a basic plan for emergencies has been provided. Pray for the continued safety of our missionary personnel.

Bookstore ministry

TIJUANA, MEXICO — The bookstore managed by Missionary John De Young plays an ever increasing role in the total strategy of our mission. Christian films are shown daily in the small auditorium adjacent to the bookstore. Bible studies are offered by trained Mexican evangelists. A growing number of people are coming to the bookstore workers in search of personal counselling and pastoral advice. An evangelistic booklet prepared in cooperation with the World Home Bible League is being distributed by the tens of thousands throughout the Baja Peninsula and the Tijuana bookstore is the center for followup instruction among inquirers.

Strength of Chinese

CHINA — The Chinese have long distinguished themselves by the strength of the culture they produce and around which they function. In their own home and as well as in other countries. They are the world's largest block of people who function around a single language. This fact alone has tremendous significance for the communication of God's Word among the Chinese.



Christian Horizons opens home in Welland, Ont.

In January, 1977 Christian Horizons submitted a proposal for a new residential program to be initiated in the Niagara Peninsula. On January 21, 1978 we received confirmation by telephone that we could begin the final stages of purchasing property with the intention of opening the home in the later winter or spring of 1978.

Christian Horizons has placed an offer on 371 Niagara Street in Welland. The home is a corner property, well situated on a main street with bus service to the local A.R.C. industry and shopping mall. The house will comfortably accommodate eight retarded men and women with a single bed made available for short-term relief and crisis cases. Like Horizon House in Waterloo, the home will be staffed around the clock with counsellors

working on a shift basis.

Government funding is available to assist in purchasing this home. The estimated total cost for this home when all renovations are completed will be in the vicinity of \$100,000. However, if the supporters of Christian Horizons can raise the first \$20,000 the government will provide the final 80% or \$80,000. If any are able to contribute an offering to the Lord and would like it used for this purpose, please make your cheque payable to Christian Horizons and note on it that you would like it used to purchase Horizon House — Niagara. The government also stipulated that it will only provide its share of the money after the transaction has taken place. This means that the full amount will have to be born by Christian Horizons until the government funding arrives

— in installments! It will be necessary for Christian Horizons to borrow a large part of this money for a term of one month to possibly six months. If any of our supporters would like to make a short-term loan to Christian Horizons in order to reduce our borrowing costs with the bank they can contact head office to arrange the details.

We do not wish to indicate that we are concerned about the funds. God has obviously opened another door of service and He certainly will continue to provide. Recently we have been asked several times about our needs. While making this financial need known to our friends let it be known that our main need is for prayer that God will continue to protect, direct and provide for this ministry.

Van Belle serves Bethesda in Vancouver area

Drs. Harry A. Van Belle, has been appointed to the staff of Bethesda Cascade, the satellite clinic of Bethesda Hospital and Community Mental Health Center of Denver, which serves the Bellingham, Wash. — Vancouver, B.C. area.

A resident of Canada, Drs. Van Belle will be primarily working with the Canadian clients of the mental health clinic. He maintains offices in the Town Square Building, Surrey, B.C. and also sees clients at the Ebenezer Home in Abbotsford.

The appointment of Drs. Van Belle as the second full-time staff member of the clinic is an indication of the growth of the clinic since it opened in February, 1976. Since then an increasing number of people from the Bellingham-Vancouver area have been involved in its individual and group therapy programs. Jack Paauw, M.S.W., director of the clinic, has also spoken to various local clubs and

organizations, and conducted marriage and family-life seminars. Drs. Van Belle, will be available for these services also.

Drs. Van Belle is a graduate of Calvin College, Grand Rapids, Mich., and earned his Drs. in clinical psychology from the Free University of Amsterdam.

He has been supervisor of the psychology department of Brockville Psychiatric Hospital, Brockville, Ont.; taught in Hamilton Christian School; worked as a consultant for the Leeds and Grenville County Board of Education, dealing with personal problems of adolescents, and has been a part-time teacher at St. Lawrence College. Prior to his appointment he was the chairman of the C.C.W. Advisory Committee of St. Lawrence College and a member of the board of trustees of the Association for the Advancement of Christian Scholarship.

Drs. Van Belle, his wife, Jenny and their three children have recently settled in their new home in Langley, B.C. During the short time since his arrival he has already become deeply involved in the therapeutic consultative and educational aspects of his work.

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NEXT WEEK

Children and Dying

ViewPoint

What's in a name?

There is a natural curiosity about politics which stems from my former days as newspaper reporter and editor. Politicians are a curious breed; they have a language all their own, generally well-bred and highly paid.

So it was with that kind of curiosity — or perhaps civil duty — that I occasionally tuned in to the Ontario New Democratic Party leadership convention which was held early in February. It was fascinating stuff with three well-organized campaigns displaying various degrees of convention hoopla.

There were three candidates but only one, of course, can win. Michael Cassidy was declared the victor following the second ballot. He was later interviewed in a half-hour radio program which reflected his leadership capabilities. He was knowledgeable, he spoke well, and he was enthusiastic.

He had one verbal flaw which undoubtedly pierced any believer's heart; his abuse of the Name of God and unnecessary swearing. It flowed naturally and unashamedly. His language is not peculiar to party leaders, nor to politicians for that matter. It merely serves to illustrate that we are a nation, a people, which considers profanity and cursing as part of our North American vocabulary.

We hear it from the lips of our Prime Minister, we hear it on numerous television and radio programs, we hear it in the corridors of our churches and schools and homes.

God's third commandment to us has lost its power: "Thou shalt not take the name of Jehovah thy God in vain: for Jehovah will not hold him guiltless that taketh his name in vain." We all know what that means: no cursing, no unnecessary swearing, profanity or abusing God's name. The Heidelberg

Catechism tells us that we can only use the holy Name of God with "fear and reverence, to the end that He may be rightly confessed and worshipped by us".

The fear and reverence of God's Name disappeared when we pulled Him down to being a glorified man. We refer to God as our Father or our Friend... "What a friend we have in Jesus". But we too often consider Him as our buddy or as "part of the gang".

That lack of respect for His Lordship and His office has also brought about the lack of respect for His name. We no longer speak of Him with the fear and reverence which He commands. We do it so often and perhaps so non-intentionally. We exclaim "My God" without thinking and use "damn" and "hell" when things don't go right.

No sin is greater or more provoking to God than the profaning of His name and He commanded this sin to be punished with death. The Jews, throughout their history, dared not utter the name of their God for fear of abusing it. Early scribes, before writing His name, would wash themselves first, then write His name, and then wash again.

The name of God is sacred and holy. But in our eagerness to make God a "personal" God, we tended to make Him almost too human and our respect and awe for Him and His name has suffered immeasurably.

We need to be made aware again of the seriousness of sinning against the third commandment for we all do it too easily and too often. Even our silence in the presence of those who swear and curse makes God angry. Profanity has become part of our vocabulary and we must do our utmost to rid ourselves of it.

Keith Knight

A letter about the mail

Dear Subscriber:

The Canada Post Office once boasted the best, most efficient mail service in the world but something has happened in recent years to that efficiency. There is no point in looking at the faults of our postal system or at the almost constant threat of a strike in some sector of the service.

You would like to get your paper on time...and you may expect that. You pay for it and we pay for the postal service at our end, too. Calvinist Contact is mailed regularly each week, not just one or two at a time, but all 10,300 of them at once. They are sorted and bundled and packaged and labelled to ensure minimum delay in delivery.

But you and I both know that it often takes two, three, or four weeks for the paper to reach your mail box, depending on where you live. We receive letters every day from many of you saying something like this: "It's a great paper, you publish good material, but we wish that it would come a bit more regularly."

We thought that we were on top of things when we mailed out our Christmas issue by December 8, only to find out that it didn't arrive in many places until January 7 or later.

Constant dialogue with the postal authorities has done little to improve the service so we are taking some steps, firstly by improving delivery to British Columbia and Alberta. Arrangements are being made to deliver Calvinist Contact by truck each week to Edmonton and to Vancouver for mail delivery within their respective provinces. These delivery services indicate that the paper will arrive to both Edmonton and Vancouver within five days of publishing, add a couple of days for processing there, and we hope that you will have the kind of service which you, as subscriber deserve.

At the recent annual meeting of the Canadian Church Press, of which Calvinist Contact is a member, a major portion of the discussion centred around the postal system and the problems which all publications face. A delegation of men and women will meet with postal officials at the federal level to voice our concerns.

We at Calvinist Contact take pride in our work. The staff attempts to put together a good product each week, something that we like to share with you. Your notes of both encouragement and criticism are appreciated in our efforts to remain true to the Word of God.

Keith Knight

Growth in the Lord

by Dr. Jack Fennema

What kind of Christian School? (Part II)

To be a "reformed" Christian school can mean many different things to different people. It could be viewed within an historical, denominational, or confessional context. And there is an element of truth in each viewpoint. But taken in isolation from the other, each is found wanting.

A fourth viewpoint states that being "reformed" is a cultural matter. "Reformed" means that a school prepares children for a life of transforming (reforming) culture for God. It is a reformational task. The Cultural Mandate found in Genesis 1:28 serves as the basis for this viewpoint.

But, this view, also, cannot stand alone. Stated by itself, it is limited. It needs a context. It must be placed into relationship and perspective. It must be seen as being a part of the "reformed" view of life and the world. In one sense this viewpoint supplies the need expressed within the confessional context. One provides a basis for belief and the other provides the application of those beliefs.

But there is more to being "reformed" than simply viewing it from a historical, denominational, confessional, or cultural perspective. If one were to become familiar with the warp and woof of Christian schools that do not claim to be "reformed," certain subtle differences would emerge.

There are at least four areas in which this might be true: view of scripture, view of God, view of man, and the view of the relationship between God and man.

The following are brief examples of emphases that should be found in schools which are "reformed".

The Bible is viewed as a unity. The Old Testament is equally authoritative with the New Testament. The entire Bible is accepted as the rule for faith and practice.

The parts of the Bible (ie., individual verses) must be viewed in context. The context begins with the surrounding verses and expands to include the entire Bible. The Bible is used to explain the Bible. Portions of Scripture do not contradict each other. Each fits within an interrelated whole.

The central theme of Scripture is the redemption and

restoration provided through God's grace in Jesus Christ. The Bible is read with that in mind.

The Bible is a revelation of God from God. But it is also a book of directives. It shares the specifics of man's responsibilities, what he should be doing in obedient response.

God is the sovereign Lord of creation. He has not abdicated His throne to Satan. He is in control.

God reveals Himself through the world that He has created. That world becomes the laboratory for the Christian student as he seeks to know God and to glorify Him through the development of the potential found in himself and in creation.

There is no room for dualism. There is no sacred/secular dichotomy. All of life is religion. Man either does all to the honour of God, or he does it in "worship" of another god. The reconciliation of Christ is to be felt in politics, farming, labour, and all other cultural activities.

The Christian school is a training ground to prepare God's children to think and to act Christianly within whatever vocation God calls them.

The word "testament" means "covenant." Thus the Old Testament and the New Testament become the Old Covenant and the New Covenant. All of God's dealings with the human race are in terms of a divine covenant.

God chooses to work through families as one way to share the covenant message, including its responsibilities and promises, with each generation. Parents are to instruct their children in the Lord, so that they, too can respond in faith and obedience. Christian instruction is mandated for all children of believers.

In conclusion, it is abundantly evident that one's view of life and the world carries important ramifications for the Christian school. Consequently, it is vitally important that we continually "think through" and apply the distinctives offered within a "reformed" Christian school.

A return to dignity and self-respect

by Johanna Veldstra

Mrs. Veldstra is a frequent correspondent for C.C. and lives in Northern Ontario.

Confessional statements were made by representatives of two groups at the preliminary information meetings of the Royal Commission on the Northern Environment held January 17, 18, and 19 in Kenora, Ont. and on the Whitedog Reserve. The responsibilities of people as just stewards of God's creation were emphasized by church leaders and Cree — Ojibway Indians.

This Royal Commission was established by an order-in-council of the Ontario Cabinet in July, 1977 as a result of public pressure ensuing from concern with a memorandum of understanding between the Reed Paper Company and the Province signed in October 1976. Demands for an inquiry were sparked by a proposal to grant the Reed Paper Company a timber licence to harvest about 19,000 square miles of forest lands — an area the size of Nova Scotia — north of the 50 degree latitude in Northwestern Ontario.

Ten charges were laid in November 1976 under the Environmental Protection Act against Reed's Dryden mill which has been the source of mercury and other pollution in the English — Wabigoon River system. Negotiations which involved the chiefs of Grand Council Treaties Nos. 3 and 9 resulted in wide terms of reference being approved for Justice Patrick Hartt to head a Royal Commission to study the effects of "any public or private enterprises" which in his opinion would have a major effect "north of 50." He will study methods used by government to assess, evaluate and make decisions concerning the effects on the environment of major enterprises. To date such proposed major enterprises include a 500 mile long Polar gas pipeline. Ontario Hydro's proposed scheme to divert five major river systems which naturally flow north into Hudson's Bay southward into the Great Lakes basin and various mining developments.

Several important Cree — Ojibway Indian beliefs and concepts were underlying themes of the Treaty No. 3 presentation which covered

many concerns such as mercury pollution, commercial fishing, quotas, wood cutting licences, wild rice harvesting, renegotiation of treaties, the results of hydro power developments and evidences of native social disruption. The Cree and Ojibway people believe that the Great Spirit offered His creation to people to use and care for but not to control. They believe their survival depends on the cycles of life He has given and His guidance. Customary native thought has no concept of transfer or alienation of land. The land is revered; it is inalienable and immovable. People may move but the land remains forever, for future generations. The Cree and Ojibway consider themselves to be part of the land and land is not just the ground, but all that is above and below, the flora and fauna.

We are all aware that Euro-Canadian concepts and values contrast sharply with these beliefs and that a history of dominance of the Indian people and the natural environment has been the result. To ensure that the Hartt Commission continues to be a vehicle to make political deci-

sion makers and promoters of industrial development schemes accountable to all Ontario peoples, irrespective of their lifestyles, also for the often hidden costs of social consequences, may I urge you to follow closely actions by and related to this Commission and to participate in any hearings that may be held in Southern Ontario.

The prophecies of Isaiah as described in chapter 24 verses 2b-6a appear to be coming true according to the pastors and priests of the Kenora — Keewatin Ministerial Association. "The earth is polluted through the touch of its inhabitants, and its people are paying the price — because we have flouted laws, violated statutes and broken the eternal covenant."

Meaninglessness, purposelessness and an almost total breakdown of a once proud nation are part of the price evident in the community according to the ministerial association.

The recent report of the Addiction Research Foundation of Ontario shows how extensive this price has become. "The Kenora District was found to have the highest

per capita alcohol consumption, the highest rate of arrests and violations for liquor offences, the highest rate of alcohol diagnosed hospital discharges and the highest rate of deaths due to accidents, poisonings and violence. Between 1971 and 1974, 24 per cent of the deaths in the District were due to accidental or violent causes, compared to 9 per cent for the Province as a whole."

The trend is worsening drastically. In 1969, the alcohol consumption of the Kenora District was 16 per cent above the provincial average; just five years later, in 1974, it was found to be 34 per cent above the provincial average. Neither the ministerial association nor the Town of Kenora have seen any evidence of serious consideration of their pleas made on behalf of their community's problems more than three and one-half years ago to the Ontario Cabinet Committee on Social Development.

Consequently the ministerial association asked the Royal Commission "for a ten year plan which will require corporations to accept their social responsibilities and which will

Continued on page 6



De Boer's Rembrandt COLLECTION

De Boer's Rembrandt Collection is very unique. It must be seen to be appreciated. Most items are handcrafted from durable oak. Many are made similar to those now on display in many museums throughout Europe. Tables and buffets with solid oak tops, chairs with genuine rush seats or covered in luxurious velvet.

A selection of this furniture is now on Display in our main showroom in Willowdale.

De Boer's

A lot of nice things to come home to.

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Open Daily 9-9. Sat.
9-6 Tel: 226-3730

Church Page

Political Evangelism

Prof. Richard Mouw of Calvin College has written an interesting book on the subject of political evangelism. In chapter one, he sets the tone for the whole book in the following manner: We must be clear about what Jesus Christ saves men for. He did not come into the world to give men peace of mind or to make them happier or to help them to be less selfish. He came to provide for the abundant life that comes from living in accordance with God's creative purpose for man. It is misleading to declare that we are simply saved to tell others, as the gospel chorus has it. The primary aim of Christ's salvation is to create a new quality of human life. The

desire to witness concerning that new life in Christ to those who have not experienced the healing power of the gospel will of course follow.

Evangelistic activity must take place on many fronts, for the gospel in its fullness must be directed to all dimensions of human life. Christ's atoning work offers liberation for people in their cultural endeavors, in their family lives, in their educational pursuits, in their quest for sexual fulfilment, in their desire for physical well-being. It also offers liberation in the building of political institutions and the making of public policy. It wants to be all things to all men. Who does not or would not agree with Prof. Mouw.

THE NETHERLANDS [Res]

Another association of "ver-ontrusten" (concerned) persons has been organized among the members of the Reformed Churches in The Netherlands. Among its founding members is Dr. E. Masselink, who broke with the publication *Waarheid en Eenheid* and with *Schrift en Getuigenis*, another organization of "concerned" persons. That break came about because Masselink was committed to working within the RCN

to change it, whereas, he felt, *Waarheid en Eenheid* was urging people to take the first steps out of the church in the formation of "congregations-in-distress."

Rev. Masselink explained that a new organization was necessary because the Confessioneel Gereformeerd Beraad (Confessional Reformed Consultation) has a closed organizational structure and he saw the need for a broad popular organization.

CHRISTIAN REFORMED

Called
-to Owen Sound, Ont., Rev. Evert Gritter, campus chaplain, Hamilton, Ont.

Declined
-to Drayton, Ont., Rev. Anthony DeJager of Bowmanville (Rehoboth), Ont.
-to Fruitland, Ont., Rev. Ralph Koops of Chatham (Grace), Ont.
-to Woodstock (Covenant), Ont., Rev. Peter Kranenberg of Strathroy (East), Ont.

Available for services

The council of the Peterborough (Cephas), Ont. church informs the churches that the associate pastor, Rev. Peter Mantel, has terminated his ministry at the Millbrook Correctional Centre and has been granted a leave of absence for the purpose of furthering his competence in pastoral counselling, and working out his future plans.

We heartily recommend Rev. Mantel to the churches for a ministry of pastoral counselling (perhaps on a one day a week basis) and/or preaching services. With a possible training program in Toronto or Kitchener and residence in Peterborough, a ministry with the churches in this area is preferred.

Peter Tiesma, clerk

PROTESTANT REFORMED

Rev. R. Harbach, home missionary of the Protestant Reformed Church, was assigned to home mission work in Victoria, B.C. and to study possible fields in Abbotsford and the greater Vancouver area.

CANADIAN REFORMED

Called
-to Smithers, B.C., Rev. C. Van Spronsen, missionary in Brazil.

Declined
-to London, Ont., Rev. C. Van Dam of Brampton, Ont.

RETARDED AND BEAUTIFUL

A 15 minute full-colour movie produced for Christian Horizons.

This film is permeated with joy. It will bring smiles and warmth while it illustrates a most significant ministry that is being conducted among retarded adults and children.

You will see a camping program with a unique quality and view of personal worth that only Christ can provide.

A long-term residential program is viewed in a small Ontario city. Here fully trained, committed Christians have developed a program that is being praised as progressive, thorough and glorifying to Christ.

- The film moves quickly
- It will assist people who previously have felt awkward in approaching retarded friends.
- It will inform parents and teachers of retarded children and adults.
- And, above all, it proclaims that God, the creator of all, has not forsaken His special ones.



CHRISTIAN
HORIZONS

17 UNION STREET EAST, WATERLOO, ONTARIO

The French Drummer - 1

by John Martens

Mr. Martens, from Listowel, Ont., writes occasional historical-fictional articles.

In 1685, the Edict of Nantes which at its conclusion in 1598 A.D. had assured the French Protestants of a measure of religious liberty, was revoked by the Sun King, "le Roi Soleil", autocratic and arrogant Louis XIV, King of France. A train of events was set in motion by this decision which had considerable consequences, and not only for the demographic make-up and developments in the Protestant countries adjacent to France. The policies of the Sun King were also undoing some of the successes which had hitherto marked the efforts by the forces of the Counter Reformation, the official Roman Catholic counter offensive to throw back the rising tide of Protestantism in Europe.

True, in France itself, it seemed as if the cause of Protestantism had suffered a mortal blow. Beyond the frontiers of France, however, in the Protestant lands bordering France to the North and in the East, an increased apprehension and heightened vigilance combined with an ever stiffening resistance to the French designs of domination and supremacy were the immediate results of the course of action taken by Louis XIV.

The Protestant countries harbored no illusion — and rightly so — about what would happen to their religious liberties in case of war, France would triumph. When in 1672 Louis had attacked the Dutch Republic, a solemn pontifical Mass had been

celebrated in the Cathedral of Utrecht in the presence of the mighty and victorious King himself. In the ancient bishop's city, Catholicism had been restored to its former hallowed position and the same was in store for the rest of Holland. Such actions, combined with the outrages against his own Huguenot subjects, were bound to alarm the Protestant world and even some Catholic monarchs in Germany. As a result of all this, the ever growing polarization between the Catholic and Protestant camps in Europe made peaceful solutions progressively more difficult to attain in conflict situations.

In this climate of utter distrust during the years when the Counter Reformation marshalled its forces once more for a last and decisive offensive, the opening shots were fired and levelled at the French Huguenots.

It was the French Protestants who thus bore the first shocks of the ultimate offensive by the forces of Catholicism, supported by Louis XIV for his own reasons, these being as much based on a desire to boost his own Catholic faith as on his stated goal to give France its natural borders, to which according to the monarch, she had a God-given right.

When finally in this offensive the last thunderous salvos had echoed across the blood-soaked battlefields of Ireland, an astonished world had been witness to a Protestant victory and a decline of the Catholic fortunes.

In the turmoil of the last decades of the 17th century, the dreams harbored by the leading lights of the Counter Reformation and their military supporters came to nothing and shattered on a common Protestant front.

The revocation of the Edict of Nantes, which pact had guaranteed the Huguenots in France a considerable measure of religious freedom and assured them a role as full-fledged citizens, was a disaster in more than one sense. Of course, on the personal level, it caused many Protestant Calvinist Huguenots to flee France with their families and seek refuge abroad in more tolerant climes.

However, before flight could be realized, many Calvinist families had to suffer and endure much at the hands of the army detachments which had been despatched to the Calvinistic towns and villages, where they had been quartered upon the more recalcitrant Protestant families. These mounted troops were feared by the Protestants and the indignities inflicted upon the latter defy description. In the course of these "Dragonnades" the notion of freedom on conscience and religion evaporated like a wisp of smoke from the religious scene in France.

In a sense, the revocation of the Edict of Nantes was a calamitous event for France itself perhaps even more than for its immediate victims who by the tens of thousands streamed across France's borders to seek refuge in Holland, in Prussia-Brandenburg, in England and in the North American colonies.

In France itself an era was inaugurated by the revocation of the Edict of Nantes which was marked by unbridled despotism and disregard for the well being of the masses of the population. It was no wonder that the policies which led to the crushing of freedom of religious preferences spill-

ed over into the oppression and exploitation of the population at large.

The French Kings, never known for their restraint and moderation, demonstrated since the revocation an ever growing lack of these, and other statesman-like qualities; and if at times they may have had their doubts about the consequences of their religious and economic policies, they must have remembered the word of their shining example and predecessor Louis XIV who exclaimed "Après nous le déluge" (literally "after us the flood"). We would say in English "We will see."

Whatever else can be said of Louis XIV, he certainly did not give evidence of being a farsighted monarch who could in a measure — within human limits — foresee the consequences of his policies. It has been said that "to govern is to be able to look in the future." Judged by this criterion many monarchs of old and not a few of their present day counterparts be they presidents, prime ministers or field marshalls of both the white and black skinned variety would fail the test and Louis XIV especially distinguishes himself in this field of "stars" by his short-sightedness and narrow vision.

By the thousands we see the Calvinists leave France. In the towns of Holland they became numerous. Many of these Huguenots were men of some means, others could boast of various skills.

They were not the worst of the sons of France, whom the Sun King forced to leave "God's own country" lovely France.

[Part 2 next week]

Reformed basis for a new college

by Dr. Theodore Plantinga

The Ontario Christian College Association's board of governors submitted a constitution to its members at the recent annual meeting held in Waterloo. That constitution includes many rules and pro-

visions phrased in legal language. A host of future possibilities and situations are covered. There's even an article on the dissolution of the Association! Let's hope we never have to use it.

That constitution may look like dry reading, but not all of

it is legal language. (If you'd like a copy, write to OCCA, Box 2340, St. Catharines.) The most important part comes first. Article 1 states the Association's purpose, namely, to establish a Christian higher educational institution in Ontario. Article 2 is just as important, for it spells out the basic religious principles by which the Association and its college will operate.

Those who have read the constitution will recognize Article 2 as a revised version of the OCCA's Statement of Basis and Principles, which has already been in circulation as an independent document for over a year. Since the document was first released in the "Blueprint" for our college, it has received careful scrutiny from a number of interested and informed people. Through a series of meetings it was gradually refined, until the present wording emerged. The new version was approved by the Association members at the recent annual meeting.

We now present the revised version for the benefit of those who haven't read it yet. At the same time, we would like to express our appreciation to all who contributed to the shaping of this document through their constructive criticism.

Statement of Basis and Principles

Our supreme standard is the Bible. These Scriptures, both Old Testament and New, reveal some basic principles relevant to education, which we affirm:

Scripture: The Scriptures are the written and inspired Word of God, the infallible and authoritative rule of faith for the direction of the whole of life.

Creation: God created and structured the universe in all its many ways by His Word. The meaning of the creation is focused in man, God's image-bearer, with whom He has established a special covenant relationship in Jesus Christ.

Sin: Man's disobedience, which brought God's curse upon all mankind, alienated man from his Creator, himself, his fellow man, and the rest of the creation; distorted his view of the meaning and purpose of life; and misdirected human culture and learning.

Redemption: Christ, the Word of God incarnate, is the only Redeemer, the Renewer of our whole life. He restores man and the rest of the creation to God and calls man back to his God-appointed task in the world.

Human Life: Man is by nature a religious being. All of human life, including educational work, must be understood as a response to the one true God. Consequently, man serves either the Lord or a god of his own making.

Knowledge: True knowledge of God, ourselves, and the rest of the creation is made possible only by means of a true faith in Jesus Christ, in whom are found all the treasures of wisdom and knowledge. True knowledge is attained only when the Holy Spirit enlightens men's hearts by the integrating Word of God and sets them in the truth. However, by God's gracious providence after the fall, those who reject the Word of God do provide many valuable insights into the structure of reality.

Teaching and Learning: In the context of their scholarship, the teachers of the College are called to lead

students toward a deeper understanding of God's world and its history and to help them reach a cultural maturity grounded in Biblical faith. In order to carry out this calling, the teachers and students of the College should endeavor to discover God's laws and the structures of the creation so that the students may effectively take up their specific responsibilities and vocations in a way that will further the coming of the Lord's Kingdom.

We believe that this Statement of Basis and Principles is wholly in harmony not only with Scripture but also with the historic creeds of the Reformation.

Death and taxes

by Harry Houtman

There is a saying that the only sure things in life are death and taxes. There is a great deal of truth in it. As a matter of fact, there are even taxes after death. Certainly there are taxes which are triggered by one's death.

The tax most familiar to everyone is income tax. After a person's death, the executor of the estate must file an Income Tax Return for the deceased on all wages, salary, commissions, interest on investment, etc. It is taxed in the same way as if the person himself had filed an annual income tax return while living. I'm sure you have a good idea what is involved.

A second tax upon death is probably unfamiliar, namely the capital gain tax. At the end of 1971 the federal government introduced this tax to tax the increased value of an asset. For example, if you own a valuable old book that you bought for \$1,800 in 1972 and you sold it in 1978 for \$2,900, you would have to calculate a capital gain of \$1,100. You must take half of the capital gain (\$550 in this example) and report that amount as income. If you had died in 1978, your executor would have to report capital gain of \$1,100 even if the book was not sold.

Capital gain applies to businesses, real estate, and other things. The key fact to note is that upon death, the government, for tax purposes, considers all your possessions to have been sold at their fair market value, and any increase, that is, capital gain, is taxable in the year of death. There are some exceptions. Your principal residence is exempt, and the above rule does not apply to property left directly to a spouse. As you can imagine, someone who has been receiving an average income, could in the year of his death have a much higher income due to capital gains. Such a high income is then also taxed at a much higher percentage.

A third tax, Succession Duty, only applies to Ontario and Quebec at this time. The other provinces no longer collect it. Succession Duty is a tax paid on wealth given to others upon one's death. Anyone with a total estate under \$300,000 in Ontario need not worry. Be sure you know accurately your estate size before you think it does not apply to you. For example, what would you inherit upon your spouse's death? With insurances, house, business, etc. are you still under \$300,000? If not, some planning and a revision to your will may be very worthwhile.

Each of the above three taxes can be reduced by making gifts before your death or in your will to charitable institutions. The government encourages such gifts since the gifts support organizations working for the public good.

Careful planning can result in your gifts being matched generously by the government through its tax system. For example, if you donate 20% of your income in the year of your death, the 20% is deductible from income. The tax is paid only on the remaining 80%. If you have a capital gain, a gift is 100% deductible for purposes of evaluating an estate to calculate Ontario Succession Duty. For all those in the other provinces, consider yourself lucky that you can donate without having to plan your estate around the Succession Duty!

Planning your affairs carefully when you make a will, and having your will drawn up correctly to reflect this planning is a vital part of Christian stewardship. The results can be a blessing for you during your lifetime, for your family members upon your death, and for the christian organizations you currently support with your gifts of time, effort, talent, prayers and money. Since we now leave the topic of wills for a while, you are invited to write to C.C. about any questions you may still have. Some of them will be answered in this column anonymously, and all of them by personal letter.

Something Good Has Happened to Death

No other subject deserves a more scriptural understanding than that of death, yet many Christians face it with mixed emotions.

When we are touched by the death of a believing friend or relative, should we weep, should we rejoice, or both? What shall we do if our feelings seem to be getting the better of us? What Biblical facts provide good news regarding a believer's death?

Rev. Sam Patterson, president of Reformed Theological Seminary in Jackson, Mississippi, answers these questions (and many more) in his twelve-page booklet entitled . . . "Something Good Has Happened to Death."

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World Missions Update

Minister surplus indicated

TORONTO (CCP) — Anglican bishops have been warned that increasing numbers of divinity students enrolling in Canadian theological colleges may soon create a surplus of candidates for the ministry. It is one of the conclusions drawn from a recent report on enrolments in the nine Anglican colleges across Canada, coupled with the number of those students who say that are seeking ordination.

The report, prepared by Paul Gibson, consultant in theological education, says that if current enrolment trends continue and the vacancy rate remains unchanged, a growing body of frustrated and disappointed postulants may develop.

A total of 252 of the 296 students in theological colleges have indicated they want to be ordained. Of these, 76 hope to be ordained this year, a sharp increase from 46 in 1977.

Mr. Gibson says his forecast is based upon statistics supplied by the church's pensions department showing that deaths and retirements in a normal year create about 60 vacancies, while transfers to and from other churches in the communion are about equal.

He says there is a lack of data prior to 1974 which prevents accurate forecasting and admits that his forecast is being challenged by what the bishops say they are going to do this year and in 1979. After ordinations this year, there will be 176 students who presumably hope to be ordained during the following two years, an average of 88 per year.

"It is not easy to predict the personnel needs of the church," says Mr. Gibson. "Unforeseen shifts in the ethos and economics of both church and culture may, at any time, depress or inflate the supply of competent professionals and the capacity of the institution to employ them."

Return to dignity

Continued from page 3

meet the human and social stress which is tearing at the very foundation of the Kenora community." The ministerial association members advised Justice Hartt that they are ready to assume their share of leadership and responsibility in this regard.

The Christian community of this area faces heavy responsibilities. Initiatives heightened by this Royal Commission must now take the form of a strategy that has as its goals protection and equitable use of natural resources and the environment, in an area economically dependent upon primary industry, and a return of dignity, self-respect and hope to people who have lost all these things.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

We meet people who seem to have a great deal of poise and self-confidence. They never seem to stumble like some of us do. They are able to balance a plate and a cup of coffee without spilling a drop. They have a certain dexterity about them that many of us lack; that is physical poise. Sometimes you find people with many social graces. They know how to say the right thing at the right time. They always seem to choose the right words.

What is it that makes people poised? You meet people who have a great deal of composure, a sense of security. I visited with a man a week ago who had lost his wife two weeks before. He talked rather freely about his wife. He seemed to have a great deal of composure and a sense of security. He mentioned how good the Lord was in spite of loneliness. This is a sense of spiritual poise.

Everything in life needs balance. Sometimes it is difficult to get the front wheels of your car balanced and consequently your car doesn't run too well. You need balance in the mechanism of a watch, you need it in the chemistry of the human body. Everything must be balanced. In the inner ear there is a delicate organ that keeps us in balance. Any disruption in the function of the inner ear totally incapacitates us. There is also a need for balance in our personality structure. We ought to develop a sense of poise that can give us a well balanced personality. It is hard to define just what this means. The word poise comes from an old english word "to weigh", "to put something in the balance." There are a lot of factors in the life of a stable individual. If we live an unbalanced life, we are bound to be miserable, we are bound to feel out of place.

There are a few things I'd like to talk about in connection with balance. We need to find a

THOUGHT FOR THE WEEK

Our Lord tells us, "that a good man out of the good treasure of his heart brings forth that which is good. An evil man out of the evil treasure of his heart brings forth that which is evil. For out of the abundance of the heart the mouth speaketh."

balance between our feelings and our thinking, our emotions and our intellect. When our feelings are in the driver's seat, when they take over, it means that life is going to have its ups and downs. If we are going to flit back and forth and be under the tyranny of our feelings, it can really lead to a lot of instability. Many people that I have seen throughout the years are people whose feelings have taken over. Whenever you do this you lose your balance.

If you don't have feelings, you're going to be very cold and life is going to be monotonous. Our emotional life should be under the control of our intellect. Our feelings must be controlled by our conscience, by our common sense, by our better knowledge so that feelings do not become the dominant factor. You find people who have allowed their feelings to take over and they have temper tantrums every once in a while. Or you find it in a person who over indulges in alcohol or in other things. You see this sort of thing particularly today in connection with the sexual revolution. Many of these people are dominated, as it seems, by their inner deeper desires. They allow these desires to take over. The result is that

People with poise

their life becomes a mess and they can become so filled with these matters of the sexual life that life has lost its balance.

There are other things that ought to be put in balance. I think we need to be flexible, but at the same time we need to be consistent. A person should be able to make changes; to change his viewpoint, outlook, his whole way of dealing with problems. On the other hand you also need consistency. There needs to be a balance between those two. You can become the kind of person who has no ideas of his own and is forever up and down, and back and forth; never really finding himself — the real self that underlies all of these outside facades. We must be consistent and yet able to change. These are not in conflict, but they ought to be in balance.

I think that we also need a certain feeling of our own unworthiness and counter balance with a healthy view of our self-esteem, our self-love. Selfishness is not self-love. There is a world of difference between the two. As people we ought to reach the point where we can say, "Well, I'm not perfect and I know I'm not. I need to be able to adapt to others, I need a lot of changing in my life." We also need to have a sense of self-esteem that enables us to look at ourselves.

I think we also need to be careful, and yet that we are not so careful that we are afraid to move, or afraid to go out in a car, for example, on a busy street, or go in an airplane. Carefulness is something that all of us need and there are so many accidents today and many of these accidents are due to carelessness. Carelessness is really saying, "I couldn't care less." We need to be careful, but not so careful that we don't dare move or dare do things. This is a balance that all of us need in life in order that we can live as poised individuals.

I think we also need a healthy sense of guilt, and yet at the same time the assurance of forgiveness. Spiritually it is good for us to know we are guilty sinners. It is also important to know that as sinners we have been saved by grace. Keep these two in balance so we don't go through life as Christians, feeling as though we have pretty well conquered ourselves or pretty well conquered the world around us. We are still subject to temptations and the allurements of the world are still pretty strong in the lives of all of us. At the same time we also know we have a God, who in Christ forgives and cleanses and who gives us the assurance that every sin of ours has been taken away and has been graciously removed.

There are a number of other things we could think about. We need imagination but we don't want to be controlled by our imagination. Imagination is good. This has inspired the poets, artists, architects and many other people. But when we live only by our imagination, we are going to withdraw from the real world and we are going to start daydreaming and things aren't going to go too well. Surely we have to look at ourselves and see that we are in balance. God has placed within us powers that brings our feelings under control. He brings these under control by means of our intellect. God has given us the ability to balance life and that's the kind of life He wants us to live. If you want to see a well-balanced, well-poised personality just look at Jesus. That is something so beautiful about His life and we surely can learn from Him in that respect. He alone was a perfect man, perfectly poised, perfectly balanced. We ought to learn to live that way too.

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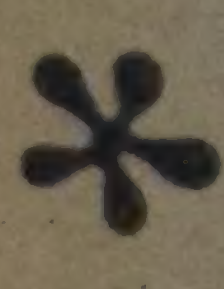
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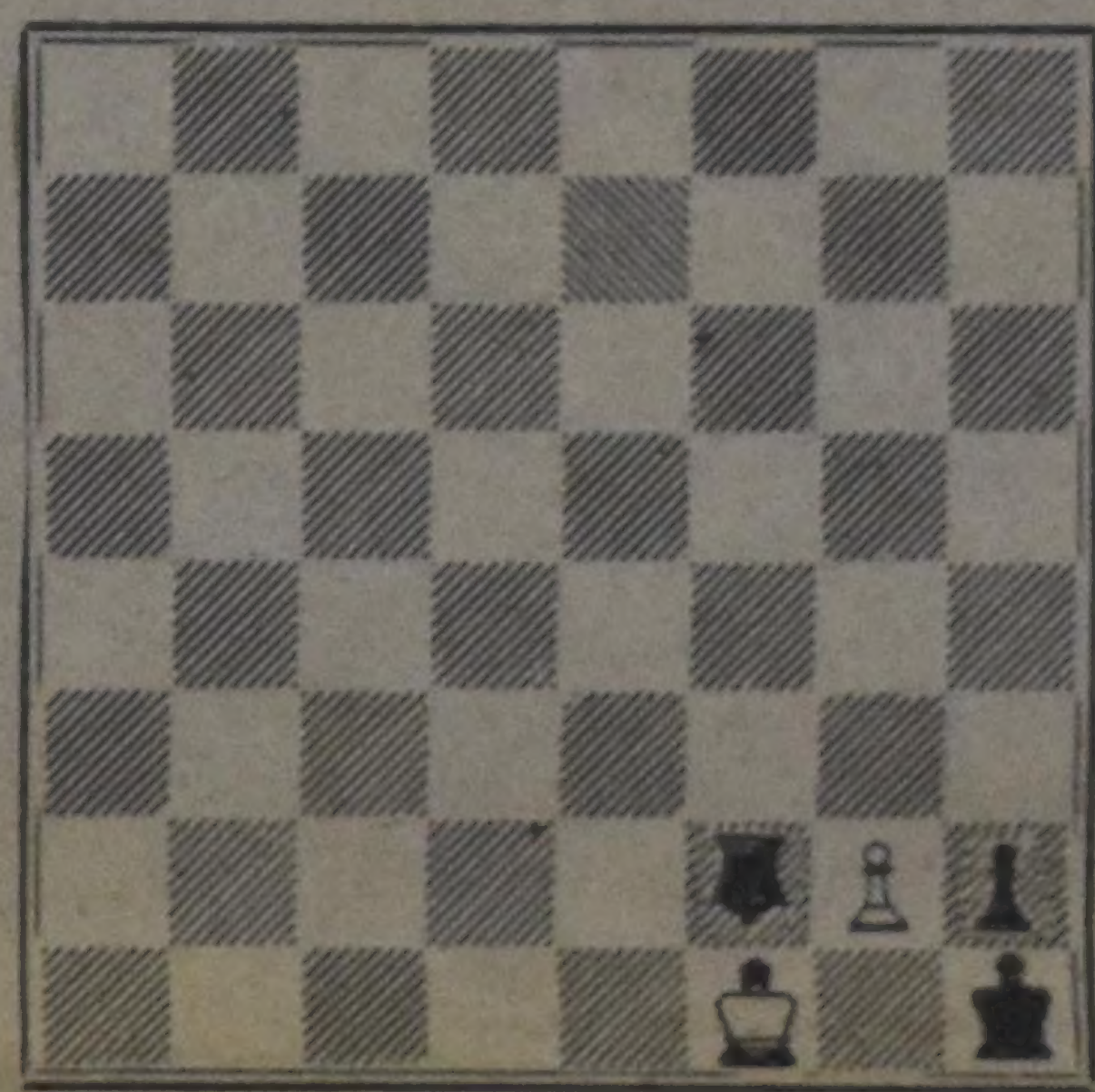
LET'S PLAY CHESS

editor: Pete Layer

A DIFFERENT PIECE

Every chess player has at one time or another imagined or wished
his pieces to move differently. Chess literature contains a number of
imaginary pieces whose movements may be of benefit to such
excursions from reality. One piece, called the Grasshopper, moves
just like a Queen, except that it must jump over a piece without
taking it and land on the square beyond. Mr. Onitlu composed a
six-mover in 1929 to show the grasshopper's capabilities.

V. Onitlu, Germany, 1929
3



2
white to move and mate in 6

The Grasshopper (G) is denoted by an inverted Queen. If White
doesn't watch out, Black will be stalemated. He must force Black to
move without allowing the Black King to escape. 1. P-N3, G-R5; 2.
P-N4, G-B5; 3. P-N5, G-R3; 4. P-N6, G-B3; 5. P-N7, G-R1; 6.
PXG/G mate!

White mates by promoting his pawn to a grasshopper since he
can jump over the Black pawn to check the King! Actually the
grasshopper's move is not really far-fetched at all — the Rook or
King moves just like it everytime somebody castles!

Calendar of EVENTS

Canadian Reformed Theological College lecture series
Course three in the free lecture series offered by the Theological
college of the Canadian Reformed Churches will be held on consecutive
Thursdays from 8-9:45 p.m., from Feb. 9 to March 9. Topics include
Israel's Institutions: Bible and Archaeology, family life, society,
government, law and justice, war and peace. Lecturer is Prof. H.M.
Ohmann and the series will be offered at the college building, 374
Queen Street S., Hamilton.

The Salem Christian Mental Health Ass. will sponsor marriage
enrichment conferences in Ancaster, Ont.: Feb. 17-19; in Aurora, Ont.:
Feb. 24-26; in Ancaster, Ont.: Mar. 17-19.

Apr. 1 Frisian Play "It heft yn hannen" at 7:30 p.m., Hamilton
Christian High School.
Apr. 5 Frisian Play at 8:00 p.m. Sarnia, Lambton Christian High
School (295 Essex).
Apr. 8 Frisian Play at 7:30 p.m., Jarvis District Christian School.
Apr. 15 Frisian play at 7:30 p.m., Chatham, Kent Secondary School
(McNaughton Ave. E.)
April 15 National convention of the Christian Labour Association of
Canada (CLAC), Silverthorn Collegiate Institute, 291 Mill
Road, Etobicoke, Ont.

Next issues of C.C.:		
Dated	Mailed	Ad deadline
Feb. 24	Feb. 22	Feb. 20
Mar. 3	Mar. 1	Feb. 27
Mar. 10	Mar. 8	Mar. 3

lonely people in a crowd

by Ted Hoogsteen

Loneliness is a strange, pervasive evil with many faces. Man became lonely just when the human race began to grow: the more people, the more loneliness.

And loneliness in crowded pews is paradoxical, to say the least. In the Acts of the Apostles, the New Testament Church throbs with excitement, pulsates with fellowship and oneness, over the incredible reality, in which socially incompatible men and women belonged in amazing communion. Reconciled were Jews and Gentiles, slave and free, male and female, (young and old). Or, as Paul proclaims so triumphantly: "For he is our peace, who has made us both one, and has broken down the dividing wall of hostility." Jesus came, abolishing loneliness by breaking down the hostility of people toward the Word, and establishing community. In the abundance of grace the paradox is this: loneliness exists in the Church.

You may deny the presence of loneliness in crowded pews and well-attended meetings, for the simple reason that Christians have the greatest Friend of all. In congregational worship, for instance, members of the body of Christ can sing so lustily: What a Friend we have in Jesus, All our sins and griefs to bear! But you can sing this hymn a thousand times, and still be the loneliest person in a crowded pew, in fact, lonelier than ever.

Faces of loneliness

Just think of the faces of loneliness in general terms. Is it possible for a person to be lonely in a crowd? Is it possible for a crowd to be lonely? Just walk the streets at rush hour, try to shop in a busy mall, and you are an obstacle for others, to be avoided as expertly as possible. No one notices you. You may grow a callous here or there, accepting loneliness as the way of life, but once you stop and reflect on this reality, the faces of loneliness hit hard: I am nothing, no one recognizes me, no one acknowledges me. Let a store clerk ignore you, and frustration leaps up. If a policeman does not stop

you for speeding, you were not worth his time. And the feeling grows: I am faceless, I am nothing. No small wonder then that loneliness contributes to antisocial behaviour: crime-filled streets, porno shops, alcoholism, rebellious sons and daughters, and frustrated parents.

That this socially and religiously oriented loneliness should invade the churches, so much in fact, that not just widows and orphans struggle with loneliness, is not strange. The Church is in the world, in a world permeated with loneliness.

Before confronting some faces of loneliness, it is worthwhile to make a distinction between 'loneliness' and 'aleness.' For instance, Jesus says to his disciples: "But when you pray, go into your room and shut the door and pray to your Father who is in secret: and your Father who sees in secret will reward you." That aleness, solitude is a necessary aspect of the Christian life.

Another aspect of aleness comes from Heb. 11:16: "But as it is, they desire a better country, that is a heavenly one." Christians by definition, stand alone, separate, from the world, "seek(ing) the things that are above, where Christ is, seated at the right hand of God."

Then there is Matthew 4:1ff.: "Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And he fasted forty days and forty nights." In that solitude Jesus overcame the temptations of Satan, and received the might of his mission in the world. And the Scriptures record that Moses was alone with God on the mountain for forty days and forty nights, and that the Apostle John was, alone, in the Spirit on the Lord's Day. Aleness is good, for reflection, meditation, for a strengthening of the bond with God.

In distinction from aleness, the paradox of loneliness in crowded pews is real, and its reality indicates something horribly wrong. Christ conquered this sort of isolation among his people. But I sit in the pew, or have my elbows on the table to study with other young people, and nobody spoke to me when I came in: no one greeted me, no one acknowledged me, when I sat down. Now, I do not dare to look at the person beside me, for he might see the

loneliness in my eyes. I can do one of two things: never come back, or develop callouses. Who do these people think they are? What a Friend we have in Jesus!

The faces of loneliness do appear in crowded pews. In fact, they are becoming more prominent. Lonely people cannot reach out, and the dividing wall looms higher, with more barbed wire strung along it than the Berlin Wall of communist infamy. So I sit with other lonely people, and I feel my face growing harder and harder: "I don't care; so what?" Or, I feel my face cracking: "I'm staying away and will find a place where loneliness is less conspicuous, in a crowded pub, in breaking the isolation barrier with a television set, or in shacking-up with a lonely girl. Church pews? Young people societies? Youth rallies? Catechism? What a Friend we have in Jesus!

In one sense there is a sole cause to all this loneliness in crowded pews: lonesomeness results from not listening to God. In another sense, there are many causes, as many as there are faces.

And so, on crowded streets, in busy pubs, in overloaded schools, on busy assembly lines, in beautiful kitchens, before expensive television sets, are people unwilling to listen to God, believing in themselves.

That attitude does not escape the Church, for the Church is in the world. You can hear that individualism in the language of some church people: my saviour, my church, his minister, her Lord, and almost every time you use these expressions you increase loneliness, for you separate yourself from the body of Christ. It is further apparent in those who sit in church pews once or twice on Sundays but for the rest of the week can't be found helping, sharing, comforting, strengthening, bearing one another's burdens. They are out for themselves.

Another cause, equally murderous, is materialism. A materialist cannot afford to take notice of people as persons: a materialist must use people as tools, in order to get what he wants. As a materialist, I buy clothes, furniture, books, cars, tools. See! I am somebody. Look at all the things I own: my four-in-the-floor, my steel-belted radials, my van, my barns, my house.

You must notice my security.

Together, individualism and materialism produce the opposite effect: insecurity, fear, distrust — loneliness. I no longer know who I am for I am separated from God and from his people.

Some escape from this ecclesiastical isolation, seeking the smoky, alcohol-laden dimness of a crowded pub: an hour, for an evening I don't have to be alone. Some just hide in a room. Others watch television: the face on the screen is trying to break through the loneliness: the face wants to speak to me. Others drop into Eastern, mystical religions, into Stoicism, Buddhism, Mohammedanism. Stoicists try to bear the burden of loneliness by being tough. Buddhists deny the reality of loneliness. Mohammedans submit themselves to the burden for that is the will of the Koran's God. Still others retreat into the family structure. Wife and father and mother is the last place of peace, where people have faces: in the midst of a crooked and perverse generation I have my sanctuary. Except that all forget that loneliness cannot be avoided. No wall so thick, no religion so immune, no barrier capable of withstanding lonesomeness.

Conquest of Loneliness

Agnes David summarized most poignantly the cause(s) of loneliness: "I look to the right and watch, but there is none who notices me." (F 142:4) No one notices me! Standing at the mouth of the cave, the evening star touching his outstretched hands. David cries out to God: "No one interested in me as a person. I am an animal, a thing, to be hunted and wasted."

In that loneliness and aleness God answers the lament. Men come to David from every corner of Palestine the dispossessed, the persecuted, the troubled, with all their loneliness. Do they come to comfort David? No! They came to be comforted by David.

In this same manner God still breaks all loneliness: by entrusting to us other lonely people, and insofar there are lonely people we need never be lonely again.

When Jesus hung on the cross, at his dying moment, his Father brought one of the condemned convicts to him to be comforted by Jesus. Jesus



reached out to him and promised the struggling sinner entrance into Paradise that very day.

Then Jesus died, in the God-forsakenness of Golgotha, taking upon himself all the loneliness of the world, destroying once for all the dividing wall.

Then the Father raised his Son from the grave, and our Lord ascended gloriously into the heavens, to sit at the right hand of the Father. A new order! A new body of people, the Church, throbbing, pulsating with the new reality of communion, in which all loneliness is conquered by the preaching of the Word. And such is the word of preachers: "In Christ, you are overcoming all loneliness, for in loneliness we are more than conquerors through him who loved us."

Our primary identity is summarized so expressively in the Heidelberg Catechism: Q. Are all men saved through Christ just as all were lost through Adam?

A. No. Only those are saved who by true faith are grafted into Christ and accept all his blessings.

Grafted into Christ! The primary identity of a Christian is not male or female, slave or free, Jew or Gentile, student or office worker. The primary identity is that we are members of the Church.

In full awareness of this primary identity and in full acceptance of divine blessings, the conquest of

loneliness appears thus: God is bringing to us the lonely people, that we may be responsible to them and for them. Christ brings to us the persecuted, the dispossessed, the unwanted, that his conquest of loneliness may appear in the Church, so that we may never be lonely again.

Christ's conquest means that we may no longer look at people as if they are bundles of needs, blobs of loneliness. Nor can we look first of all at the mistakes lonely people made which caused their isolation. Of the greatness of the Christian faith is that in looking at other people we see first the Christ, and through Christ the persons he brings to us for help. This is especially important for church members on the edge of congregational life, those who belong but have made mistakes or have been hurt by others of the same communion. They are difficult to spot, for self-effacing, withdrawing, they hide, so as not to be hurt again or reminded of their mistakes, and yet, Christ helps bringing them to the fellowship of the saints for comfort.

Of course, in wanting to help, it is possible to give cheap advice: 'the more you give the more you get', or 'Be a man, don't let those people scare you.' Cheap advice does give a sense of duty done, but it does not conquer loneliness, the lack of confidence, poor self-images, or bad experiences with the Church, bad experiences because

church people are listening to God with only one ear and with the other to individualism and materialism.

In Christ you say, "Come with me, to church, to Young People Society, to rallies, to the fellowship of the saints, and I will stay with you." That is far different than cheap advice. In this Christian structure you put yourselves, your time, on the line, giving yourselves in the same way that Jesus gave himself to the troubled, the persecuted the dispossessed, the fearful. And in the Kingdom of God, and in Church, homes, places of employment, there is no lack of opportunity to bear the burden of loneliness with others.

The thing is that you cannot help another person until you see his/her face. As C.S. Lewis mentions somewhere in his book, *Till We Have Faces*, we can't speak face to face until we have faces, i.e., recognize people as people. That is one of the miracles of Christ: we come to see people as people.

As the Lord brings to you the lonely, be they friends or strangers, you become very vulnerable. Loneliness is like an addiction: an isolated person does not willingly or easily break with his plight, and may even resent fellowship: they may rebuff you in no uncertain language, cursing, swearing, insulting, arguing, saying, as you read between the words: 'Don't come closer; I met your kind before, and they've been hypocrites. When I

needed them they were too busy with themselves.'

Once loneliness reaches a certain stage, withdrawal into the private hell of a room, hooked on movies or television, fellowship with people inimical to the Gospel, extraction becomes painful. Such people have been hurt, rejected, stepped on before, but be the fool for Christ, keep trying, and above all, be available.

That availability applies also to the loud, brassy types, the bolsterous, socially-prominent. They are not ready by any standard to admit to their isolation, are desperately avoiding loneliness, but be ready, for they too will come, led by the Lord.

But in overcoming loneliness you will not be able to move the whole mountain at once. Take one person at a time, or two, and show them by word and deed that you are not of your own but belong to the faithful Saviour, for in the conquest of loneliness we are more than conquerors through him who loved us.

Christ conquered all loneliness on the cross: he smashed the faces and causes of isolation, and has made the Church the conqueror, by sending people to you: the pew-sitters, acquaintances, school mates, fellow-employees, so that with all these people too the time will come when together you can sing (at least the first two stanzas) of the hymn. "What a Friend we have in Jesus."

Hoe de wereld te overkomen

Geachte redactie:

In C.C. van jan. 13 verscheen er een artikel door Rev. J. Van Harmelen getiteld "Hoe moeten we leven?" Ik vond het een goed artikel maar heb enige kritiek omdat het niet compleet is.

't Is duidelijk dat de Bijbel ons vraagt om het voorbeeld van Christus te volgen, dat wil zeggen, zonder zonden te leven. Maar willen wij dit? Kunnen wij dit? En doen wij dit ook?

De meeste mensen die ik ken beantwoorden de eerste vraag met: Ja, ik wil wel, maar... En dan volgen er allemaal excuses, soms met aanhaling van Rom. 7: 13-26. Op die manier zeggen ze dat ze wel willen maar het niet kunnen.

Maar ik weet dat in dit geval het spreekwoord juist is: waar een wil is, is een weg. Jezus zegt, "Ik ben de weg." I Kor. 10:13 zegt dat God voor uitkomst zal zorgen, zodat we

tegen verzoeken bestand zijn. II Petrus 1:3 zegt dat Zijn goddelijke kracht heeft ons met alles wat tot leven en godsvrucht strekt begiftigd door de kennis van Hem, enz. En Phil. 4:13 zegt: Ik vermag alle dingen in Hem, die mij kracht geeft.

We weten dat het Gods wil is dat wij niet zondigen. Als wij bidden naar Zijn wil verhoort Hij ons; en wij weten dat wij ontvangen hebben wat wij bidden. Ja, wij kunnen de verleidingen weerstaan, niet uit onszelf, maar door Zijn Heilige Geest die in ons woont. Dan leven we zoals we moeten leven want dan is het God die in ons werkt, beide het willen en het doen. Dan zijn wij inderdaad uit God geboren en overkomen de wereld (zonde) (I John 5:4). Een ieder die uit God geboren is doet geen zonde (I John 3:9, 3:6).

H.A. Reckman
Thedford, Ont.

Behoeftte aan kennis over Canada

door Marcus Van Steen

(Canadian Scene) — In het grote debat over Canada's eenheid is er een aspect waaraan te weinig aandacht wordt besteed, n.l. het feit dat de Canadezen over het algemeen zo bitter weinig van hun eigen land af weten. De Canadezen weten meer over de Verenigde Staten dan over hun eigen land en dat komt voor een belangrijk gedeelte door de grote hoeveelheid leesmateriaal, zoals boeken en tijdschriften, die in de V.S. worden uitgegeven en gretig door ons worden gekocht en

gelezen. We dienen ons af te vragen hoe het komt dat wij als Canadezen niet veel meer leren over ons eigen land in de schoolklas.

Immigranten vragen zich vaak in verbazing af hoe het komt dat er in onze scholen zo weinig over Canada wordt onderwezen. En zij vragen zich dan af hoe een Canadees op verantwoorde wijze kan stemmen als hij niet eens weet wat er aan de hand is.

Het is onlangs bewezen hoe weinig Canadese kinderen weten over Canada. Mel Hurtig, een uitgever in Edmonton, heeft onlangs een onderzoek ingesteld in lagere scholen in alle Canadese provincies en de resultaten geven ons te denken. Twee-derde van de kinderen waren niet in staat alle provincies op te noemen; driekwart van de kinderen wisten niet waar de Annapolis Valley, de Athabasca River of the Klondike was en 21 procent wist niet wat de hoofdstad van Canada was.

De onderwijsautoriteiten hebben het de laatste jaren drukker gehad met de methode waarop onderwezen dient te worden dan met de vraag wat er onderwezen moet worden en aangezien die methoden meestal in het buitenland worden ontwikkeld komt ook het materiaal er voor uit die landen.

De ontmoeting tussen President Sadat

Het onverwachte bezoek van President Sadat aan Israel de afgelopen maand stond in de belangstelling van de hele wereld in de hoop dat uit dit bezoek het antwoord zou komen met betrekking tot de Midden Oosten crisis. Verscheidene christelijke bladen hebben commentaar gegeven op de religieuze en politieke aspecten van dit bezoek. Artikelen uit De Wachter, De Wekker en de Banner laten we hier gedeeltelijk volgen alsmede hun gedachte over het recente bezoek en de gevolgen ervan.

Een ontmoeting tussen twee broers



Prime Minister Begin

Dit artikel door Nicholas B. Knoppers is overgenomen uit de Wachter van 24 januari 1978.

Begin en Sadat waren (en zijn nog?) in het nieuws. Had die eerste ontmoeting in Jeruzalem — afgezien van politiek sukses of fiasco — iets te maken met de Bijbel?

Wie is Begin en wie is Sadat? Begin is een Jood en Sadat een Egyptenaar. Maar een Jood is een Israeliet en een Egyptenaar behoort tot de Arabische gemeenschap. En nu gaan wij heel ver terug in de Bijbelse Geschiedenis die de leidraad is van alle geschiedenis.

Een Jood is een afstamming van Israel, die de zoon van Isaak was. Sara was Isaak's moeder.

Een Arabier is afkomstig van Ismaël. Hagar is Ismael's moeder.

Maar hun beider vader was Abraham. Dus Isaak en Ismaël waren broeders. Daarom staat er in het konflikt tussen Jood en Arabier — een konflikt dat zomaar tot de Derde Wereldoorlog kan leiden — veel meer op spel dan een gevecht om macht, gebaseerd op wereldse haat, nationalisme, en...olie. In Begin en Sadat hebben de twee broers elkaar weer eens ontmoet. Deze konfrontatie in Bijbels licht roept om de steun die wij als Christenen hebben te geven in gebed en gave aan beide partijen, aan de Israëli's en de Arabieren!

Isaak en Ismaël waren broers. Wat komen wij dit thema: de twee broers, vaak tegen in de Bijbel.

Het is het verhaal van Kain en Abel dat eindigt met moord. Het is de geschiedenis van Jacob en Ezaü vol intrige, bedrog en haat. Het is het verhaal van de oudste en de jongste, van spanning en strijd, maar ook altijd van saamhorigheid, van elkaar nodig hebben.

Het is het thema van vele gebeurtenissen en gelijkenissen in het Nieuwe Testament: de twee verloren zonen, de nee-zegger en ja-doener en omgekeerd. In de Brief aan de Romeinen worstelt Paulus met dit thema: een Israel en een Gemeente, zonder elkaar ondenkbaar, met elkaar overhoop liggend, tot het eind op elkaar aangewezen. En Johannes is in zijn Brieven in de spanning van de relatie van kerk en wereld.

Isaak en Ismaël, het verhaal van de twee broers. Of liever: het is een verhaal van een vader, die twee zonen had.

Wij kennen de geschiedenis. God had met Abraham een Verbond gesloten. In Abraham zouden alle geslachten der aarde gezegend worden. En uit Abraham's familie zou de Messias voortkomen.

Abraham was blij met dit perspectief. Maar Sara was naar menselijke berekening te oud om nog moeder te worden. Toen werd een slavin ingeschakeld als plaatsvervangster voor Sara. Zo werd Ismaël, wiens naam betekent: God hoort! — voelt u de tragedie? — geboren met als vader: Abraham en als natuurlijke moeder: Hagar. Hier was Abraham's en Sara's zonde. En wanneer iets begint in zonde, dan vreet het kwaad verder. Nadat God zijn beloften vervuld heeft en Isaak is geboren uit Sara, dan lezen wij dat Ismaël jaloers is en de spot drijft met zijn jongere broer. Dit kan gebeuren in elk gezin. Maar Ismaël's zonde was dat hij vergeten had dat het Verbond dat God gesloten had met zijn vader, een verbond van soevereine genade was. Niemand, noch Jood noch Arabier noch Heiden, verdiende deze liefde van God. Om dit genade-karakter goed duidelijk te maken, verkoos God de jongere boven de oudere als de drager van de Messias-belofte. Van de twee

broers is het niet de sterke Kain maar de zwakke Abel. Niet Ezaü maar Jacob. Niet Ismaël maar Isaak. Dit is God's soevereine welbehagen opdat allen die gered worden, zullen roemen in de Heer alleen!

God's soevereine genade betekent echter helemaal niet dat Kain eenvoudig ge-doemd was. O, indien Kain door het geloof God's keuze van Abel aanvaard had...Indien Ezaü maar gelovig had gebogen voor God's welbehagen in Jacob...indien Ismaël en Arabier door het geloof hadden aanvaard dat de Here in Zijn vrije genade Isaak en Israel had geroepen de dragers van zijn Messias-belofte te zijn...indien dit het geval was geweest, Kain, Ezaü en alle oudere broers zouden behouden zijn en in God's zegeningen gedeeld hebben.

De vader van Ismaël en Isaak was Abraham. Maar Abraham was meer dan een vader-in-het-vlees. Hij was en is de vader van alle gelovigen, van allen, — Jood of Arabier — die de Messias verwachten als hun Zaligmaker en Heer.

In hun geboorte zijn Isaak en Ismaël gescheiden. De twee broers gingen ieder hun eigen weg voor vele jaren. Maar dan lezen wij — de Bijbel is vol verrassingen — dat wanneer Abraham gestorven is, zijn zonen Isaak en Ismaël hem begroeven in de spelonk van Machpela.

De dood van hun vader brengt de twee broers weer bij elkaar. Hier is het wondermoole perspectief van het sterven en de begraving van onze Here Jezus Christus, waardoor God Zichzelf verzoende met allen — Jood, Arabier en Heiden — die op Hem hopen.

Wie vandaag het graf van Abraham in Hebron bezoekt, ziet dat de toegang tot dit graf is afgesloten met een zwaar hek en slot. Is dit symbolisch? In deze zin dat Abraham werd en wordt aanvaard enkel als vader-in-het-vlees, maar niet als vader van alle gelovigen? Het lijkt er veel op in het Midden-Oosten...

God geve dat Begin en Sadat, Jood en Arabier, elkaar willen ontmoeten aan de voet van het Kruis van de Heiland der wereld. Dan zijn de twee broers voorgoed broeders in de Heer. En ontvangen zij de werkelijke vrede — de Shalom!

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en Prime Minister Begin

Sadat en Zacharia

Dit artikel, door ds. J.H. Velema, is indeel overgenomen uit de *Wekker* van 2 dec. 1977.

Tijdens zijn historisch bezoek aan Israël hield de Egyptische president, Sadat, in de Knesseth — het parlement in Jeruzalem — een rede, die hij besloot met een citaat uit het boek van de profeet Zacharia: Heb de waarheid en de vrede lief (8:19).

Een opmerkelijke handeling die de titel verklaart van dit artikel: Sadat en Zacharia.

Ontmoeting

Het was een gebeurtenis van de eerste orde toen Sadat de suggestie deed zelf naar Israël te willen gaan om te spreken over vrede in het Midden-Oosten.

Het zal voorlopig nog wel een vraag blijven wat het doorslaggevend motief voor deze daad is geweest.

Wil hij zich binnenlandse moeilijkheden van het lijf houden door een spectaculaire daad te stellen in de buitenlandse politiek? Heeft de Amerikaanse presioent, Jimmy Carter, hem tot dit plan gestimuleerd om de moeilijke posities eindelijk eens te doorbreken? Is het zijn eigen oprechte wil tot vrede en het besef dat een nieuwe oorlog tegen Israël ook voor zijn eigen land en volk heilloze gevolgen zal hebben en wel eens wereldafmetingen zou kunnen gaan aannemen?

We weten het antwoord op deze vragen niet nauwkeurig. Maar als we leven bij en uit de Bijbel hebben we met spanning, zo niet met ingehouden adem, de gebeurtenissen gevolgd. Ieder heeft zo zijn eigen gedachte naar aanleiding van dit bezoek.

Het zou de moeite waard zijn een diepgaande studie te maken over de plaats van Egypte in de Bijbel.

Twee lijnen zijn in ieder geval te ontdekken. Egypte is enerzijds het diensthuis, de Gode vijandige macht, die het op Israels ondergang heeft gemunt en die niet rusten zal, zelf levend uit het Ezau-beginsel, om het volk van Jakob te torpederen.

Tot in het laatste Bijbelboek toe — de laatste keer dat Egypte wordt genoemd (11,8) — wordt Egypte gekarakteriseerd in zijn Godevijandigheid. De grote stad, op wier straat het dode lichaam van de twee getuigen zal liggen, wordt geestelijk genoemd Sodom en Egypte.

Anderzijds heeft Egypte duidelijk een dienende functie in de heilsgeschiedenis voor het volk Israël — voor Abraham, Jakob, het gehele geslacht van Jakob dat in Egypte

in leven kan blijven voor de verwerkelijking van Gods heilsplan, voor Jeremia, ja zelfs voor de Heiland Zelf in zijn vroege jeugd, als Jozef en Maria om aan Herodes' zwaard te ontkomen naar Egypte moeten vluchten en Gods Zoon straks uit Egypte wordt geroepen.

Tweeërlei lijn treffen we ook aan als het gaat over Egypte's toekomst. Gods gericht treft Egypte als we Ezechiël 29-32 lezen. Wat daarbij op valt is dat Israël op Egypte heeft vertrouwd. Dat vertrouwen wordt niet alleen door Rab-sake aan de kaak gesteld (Egypte-de gebroken rietstaf 2 Kor. 18, 21, Jes. 36,6) maar niet minder door Ezechiël (29, 6).

Maar nu profeteert Ezechiël dat Egypte het onbeduidendste onder de koninkrijken zal zijn. De Here zal Egypte klein maken zodat het niet meer het vertrouwen zal kunnen uitmaken van het huis Israels (29, 16). God wil Zijn volk en daarin Zijn eer terug hebben.

Menigeen zal in deze dagen gedacht hebben: zou Israël het nu van Egypte gaan verwachten en zal Sadat, als vredes-duif begroet, nu de reddende figuur worden?

Anderzijds — er is ook toekomst voor Egypte. Jesaja 19 zegt daarover woorden, die nog altijd in de Bijbel staan. Een groots visioen wordt getekend: de Egyptenaars zullen met de Assyriërs de Here dienen. Israël zal zelfs "de derde" wezen. Toekomst voor elkaar vijandige volken in Israël's God.

De tekst

Het is ongetwijfeld een moedige daad, welke motieven de Egyptenaar ook geleid hebben om persoonlijk naar Israël te gaan en in het hol van de leeuw, zijn aarts-vijand, een rede te houden, die door heel de wereld werd aangehoord.

Het zal niet toevallig zijn dat Sadat zijn rede besloot met een citaat uit het Oude Testament terwijl Begin eindigde in zijn antwoord-rede met een aanhaling uit de Koran: Rechtvaardigheid en vrede zijn één.

In beide citaten gaat het om vrede. Vrede wordt in het Midden-Oosten begeerd.

Laten we hartelijk hopen dat Sadat's reis aan de verwerkelijking van de vrede zal bijdragen. Momenteel is dat nog niet te zien. De grote verdeeldheid die Sadat's reis in de Arabische wereld heeft veroorzaakt, zou als een boemerang kunnen werken.

En hoe Sadat's reis gezien moet worden in het licht van Israels en Egypte's toekomst is een open vraag. Het is uiteraard voor ons niet duidelijk of Sadat Zacharia op de klank heeft geciteerd of dat hij

ook de context heeft gelezen en het slot van Zacharia 8 in zich heeft opgenomen.

Daar toch wordt gesproken over de grootse toekomst van Israël. "De vlam van Gods heerlijkheid in Israël slaat zo hoog uit, dat de steden en volkeren vanzelf komen toelo-

pen; naar dat ene middelpunt" (Van Ruler). Tien mannen uit verschillende heidense volken zullen de slip grijpen van een Joodse man en zeggen: wij willen met u gaan, want wij hebben gehoord dat God me u is. Een belofte waar vele kanten aan zitten en

waar we direct niet mee klaar zijn; een belofte die ons uitermate opmerkzaam moet maken op de tekenen der tijden.

We kunnen alleen maar vragen: zou Sadat zich bewust zijn dat er in het boek, dat hij citeerde, een grootse toekomst voor Israël is weggelegd — een toekomst gebonden aan en ontsprongen aan de God van Israël?

...

De bedoeling van Zacharia is de keerzijde prediken van de komende heilstijd. Die heilstijd wordt heerlijk aangekondigd, maar u dient waarheid en vrede lief te hebben. Het is Gods eis aan Zijn volk, alleen als aan die eis wordt voldaan zal de heilstijd zegen verspreiden.

God is zelf de God der waarheid, op Wien Zijn volk aan kan en daarom wil Hij dat Zijn volk ook zelf betrouwbaar zal zijn; zo alleen zal er vrede kunnen zijn. Er kan alleen weer een situatie van sjaloorn, eenheid, herstel van alle verhoudingen zijn, als men betrouwbaar is in al zijn doen en laten. Een woord met rijke perspectieven voor de omgang met elkaar — voor een politicus een zwaar geladen woord met een enorme opdracht.

Als Sadat verzekerd heeft: geen oorlog meer tussen Israël en Egypte, kan men de vraag stellen: is dat waarheid in uw mond? Of moeten we — zoals we nu reeds lezen — die uitspraak als een voorwaardelijke zien: geen oorlog meer, als u doet wat wij graag willen en de gebieden ont-ruimt die wij als de onze beschouwen?



President Sadat

What bedoelt President Sadat eigenlijk?

In het nr. van 10 januari van De Banner vraagt de redacteur zich af wat de werkelijke motieven zijn van President Sadat voor de gesprekken over het Midden Oosten. Volgens de algemene opinie ligt de klemtoon nu niet zozeer op het kleine Israël dat tot nu toe was gezien als de verdrukke in het conflict maar op de Palestijnse vluchtelingen die geen enkele plaats hun thuis kunnen noemen. Hun toekomst is momenteel de onopgeloste vraag die een overeenstemming tussen Sadat en Begin in de weg staat. President Sadat, de P.L.O. en Mr. Carter spreken alle drie van zelfbeschikking (self-determination) voor de Palestijnen. Maar, vraagt Mr. De Koster, wat wordt er eigenlijk bedoeld? Zal aan

alle Arabieren het recht van zelfbeschikking worden gegeven, of zullen alleen de Palestijnen aan de grens van Israël deze vrijheid worden gegeven? Libanon was het enige van alle Arabische landen dat deze vrijheid genoot totdat de burgeroorlog uitbrak en chaos in dat land bracht. Prime Minister Begin's land is nu het enige in het Midden Oosten dat de bevolking toestaat mee te beslissen in de politieke richting van het land.

Mr. De Koster besluit dat hij nog steeds een onverminderd respect heeft voor President Sadat's moed en initiatief, maar voegt er aan toe dat de vraag blijft bestaan: "Is hij voor zelfbeschikking binnen Egypte's grenzen, evenals

binnen Israël's geannexeerde landen? En zo ja, wordt de oprichting van een Palestijns Politiek lichaam, dat een democratische handelwijze geniet, op één lijn gesteld, met een Egyptische? Om niet te zeggen een Libische, Syrische en Saoedi-Arabische verschuiving naar democratie?

"Totdat deze bijna onwaarschijnlijke Midden Oosten gedaanteverwisseling in elk geval het sheikdom raakt, is het goed dat de wereld zich herinnert dat van alle staats-hoofden in het Midden Oosten, die juist nu in de politieke pap roeren, alleen Prime Minister Begin zijn positie te danken heeft aan zijn volk — die, wanneer zij willen, stappen kunnen nemen voor zijn opvolging."

de levens geschiedenis van **Pieter Vermeulen** door G. Verhoog

4

De kroeg daverd van het brullende gelach en de kroegbaas gaat snel rond om nog eens bij te vullen, want na zo'n nieuwtje moeten de klanten met een nieuwe borrel geholpen worden. "Een schooltje — nou, dan kan Albers schoolmeester worden, we zien 't al! Baas, je heb nou teveel uit je eige vat gedronke." "Ik drink nooit teveel," bezweert de kroegbaas, "'t is hier een nette kroeg." "Misschien kan de kroegbaas beter op z'n lei leren schrijven," ontdekt Klaassen. "Ik geloof nooit dat ik kan optellen, ik ben hier zo m'n cente kwijt."

"Nou weet ik nog altijd niet, wat slikkers en drogen zijn," herinnert Van Kampen als het lawaai wat is bedaard.

"Zal ik je vertellen," zegt Toon, "de slikkers werken in het water en de modder, wat allemaal tevoorschijn komt als de drogen, oftewel de spitters een kanaal gaan graven. Dat is de bedoeling als je een kanaal gaat graven, dat er water in komt en als je diep gaat spitten, heb je in dit kikkerland meteen water uit de bojem, wat je? Ik zeg het niet voor de tweede keer."

Van Kampen steekt een hand omhoog. "Hou maar op, ik snap het al. Je kan wat mij betreft best schoolmeester worden. Genacht." Hij staat op en even later zuigen zijn klompen in de modder van het smalle weggetje. "Rotzool," gromt hij stil voor zich heen, "eigenlijk zijn het allemaal slikkers—"

4 Het zijn de werkers van het eerste uur, deze mannen die hun ruggen krommen in de hitte van de onbarmhartig op hen neerspatende zon — die hun schoppen steken in het witte zand en het opwerpen naar de wachtende kruiwagens, hoe dieper zij vorderen. Met het dieper komen, wordt het opwerpen van het zand zwaarder, want de gool omhoog wordt ook hoger en men mag niet misgoolen. Het zijn de stoere mannen met reuzenkrachten, die de loodzware kruiwagens de wankelende kruiplank opduwen naar de wisselplaatsen en het zijn de sterken, die geen ogenblik rust hebben, omdat de kettinggang niet mag worden onderbroken: als de kruiwagens boven aan de kruiplanken zijn, moet een ledige kruiwagen gereed staan. Het lossen van de volle wagens moet snel en zonder zandverlies geschieden in de wagentjes van het puffende gillende treintje dat, haastig volgeladen, wegdribbelt om op tijd terug te zijn voor de volgende lading.

De ijver van velen komt niet direct voort uit verlangen dit werk tot een grootse arbeid te maken — het geld dat men ermee verdient en de borrels die zij er van kunnen drinken — dat is de drijfveer.

De bazen tieren of zijn gemoedelijk, de werkers vloeken of zijn goed gehumeurd, al naar de omstandigheden zijn. Het is goed, dat Leen van Kampen de zaak snel doorhad en opgewassen blijkt te zijn tegen het werk. Hij is

volledig geaccepteerd en zal zijn aandeel leveren aan de totstandkoming van het Noordzeekanaal dat, naar men heeft berekend omstreeks achthonderdzes-en-zeventig, dus over tien jaar gereed zal zijn. Dan zullen zeeschepen Amsterdam bereiken, wat nu nauwelijks meer kan — de weg door de Zuiderzee is een te lange omweg en dan heb je Pampus nog. Bovendien heeft de Zuiderzee veel ondiepe plaatsen en het van Den Helder naar Amsterdam gegraven Noord-Hollands-Kanaal met z'n vele wendingen en te smal vaarwater is ook niet meer geschikt voor zwaargeladen schepen.

Leen van Kampen zal een van die naamlozen zijn, die het kanaal graven — wie zal daar later aan terugdenken?

Het Noordzee-kanaal moet komen, het zal er komen, wil Amsterdam leven. De economen van die tijd hebben berekend, de kritiek heeft alle bronnen van veelsprakigheid en eigen inzichten uitgeput om deze zotte plannen niet tot uitvoer te laten komen, maar na tientallen jaren stond daar dan toch de directeur van de Amsterdamsche Kanaalmaatschappij, de heer Josephus Jitta, die de heer Boelen toestemming gaf de eerste spade in de grond te steken. Dit was acht Maart achthonderdvijf-en-zestig en deze eerste schop zand werd overgenomen door de eerste ploeg van honderd grondwerkers. Men zal met de hand werken tot de waterlijn is bereikt, dan kunnen de baggermolens

hun eentonig, maar diepgaand lied beginnen.

Als Leen van Kampen de dorre vlakke overziet waar gegraven wordt, kan hem het gevoel bekruipen: komt dit klaar? Zullen de berekeningen falen en de zee als uiteindelijke zegevlerende het kleine land bespringen? Zal dit kleine Noord-Holland, dat zoveel eeuwen nodig had en door talloze naamlozen met inzet van alle kracht en met het offer van blijvende armoede tot land bleef en niet aan de waterwolf werd prijsgegeven — zal dit Noord-Holland dan toch door de zee worden verzwolgen?

Niemand, die het weet, maar de technische heren weten nogal veel en voorts: wat hindert het hem? Hij krijgt zijn geld voor het werk en verder basta. Toch moet hij zichzelf toegeven, dat het leven weinig aantrekkelijks voor hem heeft, al stelt hij weinig eisen. De damp van de stampot die de keetvrouw elke dag brouwt, de jengelende kinderen, de krijsende stem van de moeder, de keetbaas zelf met zijn onafscheidelijke borrel en de gulle uitnodiging mee te drinken, want hij zal wel borgen — dit alles zet hem vast. De keetbaas borgt met hoge rente en het is Leen al overkomen, dat zijn loon meteen naar de keetbaas ging plus de kroegbaas: voorschotten met een nooit na te rekenen rente. Geen vragen, geen uitleg eisen — hij kan een dreun krijgen of eruit geschopt worden.

© Gemeente Velsen

Bescherm u tegen postorder fraude

Dit is wat Ontario doet om u een eerlijke behandeling te laten krijgen



Postorder trucs om u tegen te wapenen, vergezeld van een lijst om problemen te vermijden als u goederen bestelt zijn samengevat in een nieuw Information Bulletin van Ontario's Ministry of Consumer and Commercial Relations. Het Bulletin vertelt u waar en hoe de reputatie van een bedrijf te controleren en wat uw rechten zijn onder het Ontario Business Practices Act.

Voor verdere hulp of een gratis copie van het Information Bulletin "The Mail Order Business: Protecting Your Dollars" kunt u schrijven naar:

Consumer Information Centre
Ministry of Consumer and
Commercial Relations
555 Yonge Street
Toronto, Ontario M7A 2H6

Ook is verkrijgbaar een nieuw Information Bulletin on Phony Charities: "Avoiding Phony Charities: How to Be a Cautious Donor".

Vandaag kunt u bijna alles per post bestellen — zaden, boeken, artikelen uit een warenhuis, lichamelijke oefeningen, en zelfs "diploma's".

De meeste postorderbedrijven zijn eerlijk maar een klein aantal niet — en deze bezorgen de hele industrie een slechte naam. Dus voordat u zaken doet met een postorderbedrijf, moet u uzelf afvragen:

- Wat belooft de aanbieding?
- Geeft de advertentie werkelijk informatie?
- Weet ik de reputatie van dit bedrijf?
- Heb ik het artikel echt nodig?
- Zou ik het artikel plaatselijk voor een lagere prijs kunnen kopen?
- Kan ik c.o.d. betalen? (dat is bij de bezorging?)
- Is er een "geld-terug" garantie?



Larry Grossman,
Minister of Consumer
and Commercial Relations

William Davis, Premier

Province of Ontario

Classified Advertising

CLASSIFIED RATES

Births.....\$6.00
Marriages & Engagements.....8.00
Anniversaries.....10.00
Obituaries.....9.00
Notes of Thanks.....6.00
All other one-column classified advertisements: \$4.20 per column inch with a minimum of \$6.30. For letters under nummer \$1.00 extra.

Calvinist CONTACT
99 NIAGARA STREET,
ST.CATHARINES, ONT.
L2R 4L3

Notes of Thanks

DYKSTRA: We sincerely thank our children, relatives and friends for making our anniversary such a blessed day to remember. Also thank you for the many cards and letters. Above all we thank God for His blessings in the years past and pray for His blessings in the years to come.
Mr. & Mrs. Clarence Dykstra.

KARSTEN: We want to thank relatives and friends, who have supported us with their prayers, cards and kind deeds. Through this we have experienced God's strength and comfort.
Mr. R. Karsten & Family, Edmonton, Alta.

KOOISTRA: We wish to express our heartfelt thanks to all our children, relatives and friends for their lovely gifts, flowers and many best wishes expressed in many different ways received at our 30th anniversary. Above all we give our Heavenly Father the praise and thankfulness for all these years.
Mr. & Mrs. W. Kooistra, 3495 New Street, Burlington, Ont. L7N 1N5.

Births

BREUKELAAR: With thanks to God we announce the safe arrival of a healthy boy, DAVID CHARLES, born on February 1, 1978. A brother and playmate for Ian. Happy parents are John and Jane Breukelaar. 3rd grandchild for Mr. & Mrs. John Breukelaar, Brampton, 12th grandchild for Mr. & Mrs. Charles Dykstra, Bloomfield.
Box 19, R.R. #2, Ennismore, Ont. K0L 1T0.

DE WALLE: We thank the Lord who has richly blessed us with our first child and daughter, LEAH MICHELLE born on January 26, 1978. First grandchild of Mr. & Mrs. Sam De Walle of Calgary, Alberta and 14th grandchild of Mr. & Mrs. Dick Baarda of Victoria, B.C. The happy and proud parents Ed and Sarah live in Victoria, B.C. "For the Lord is great beyond description, and greatly to be praised."
Psalm 96:4

DYKSTRA: "I will sing with joy because of You, I will sing praises to You, Most High" Ps. 9:2
With joy, Bert and Nellie announce the birth of their daughter, CORALIE GRACE, born February 4, 1978. A sister for Charlene, Benjamin and Simona. 30th grandchild for Mr. & Mrs. U. Dykstra and 7th for Mrs. A. Maaskant.
R.R. #2 Clinton, Ont. N0M 1L0.

MORROW: With great joy and gratitude to God we announce the birth of our first child, JASON ANDREW BOLDER on January 29, 1978. Jerry and Ellie Morrow (nee Belder), 97 Elnathan Crescent, Weston, Ontario, M9L 2G2.

WOUDSTRA: Wilbur & Lola thank God the creator of life for the gift of a healthy son, BRIAN MARK born February 2, 1978, a brother for Gregory & Valerie, 29th grandchild for Mrs. H. Woudstra & 8th grandchild for Mr. & Mrs. P. Ruiter.
13307 Delwood Rd., Edmonton, Alta. T5C 3B5.

Anniversaries

Varsseveld 1938 Strathroy 1978
Blessed are the men whose strength is in Thee, in whose heart are the highways to Zion. Psalm 84:5

With thankfulness to our heavenly Father, we are pleased to announce the 40th wedding anniversary of our parents and grandparents,

JOHAN and ALEIDA BUESINK
(nee Lammers)

on February 24, 1978, D.V.
Their thankful children and grandchildren are:

Simcoe, Ont.—Betsy and Warner Boer; Harry, Jeffrey, Robert and Jonathan
Edmonton, Alta.—Jo and Vince van Dijk; Deanna, Lisa, William, and John

London, Ont.—Willy & Larry DeKoter; Rodney, David, Kenneth Strathroy, Ont.—George and Marilyn Buesink; Jennifer, Christa, Leanne and Charlene

Hamilton, Ont.—John and Lillian Buesink; Cheryl, Lorraine, Jeremy

Lethbridge, Alta.—Murray and Denise Buesink; Kimberly and Sara

Vancouver, B.C.—Fred Buesink Barrie, Ont.—Ena and Bastian DePeuter; Joel

Grand Rapids, Mich.—Bernice Buesink
Home address: 136 Front St. E., Strathroy, Ont. N7G 1Y9.

Dedemsvaart Ottawa 1928 1978
"And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" Phil. 4:7

With thankfulness to the Lord, we hope to celebrate the Lord willing on March 1, 1978 the 50th wedding anniversary of our parents, grand parents, great grandparents,

JACOBUS DE KLEER
and
AALTJE DE KLEER (nee Reurink)

We wish them many more years together and the Lord's richest blessings.

Their thankful children:
Vars, Ont.—Derk & Teuntje Nyhuis
Vernon, Ont.—Kees & Marie Joustra

Ottawa, Ont.—Albert & Nellie Van Benthem
Carlsbad Spring, Ont.—Eric & Corrie de Kleer

Ottawa, Ont.—Peter de Kleer
Carlsbad Spring, Ont.—John & Christine Lubbers

Ottawa, Ont.—Alice de Kleer
26 grandchildren and 5 great grandchildren

There will be an open house to be held in the basement of Calvary Christian Reformed Church on Wednesday, March 1, 1978 at 7:00 p.m.

Elst, Gld. R.R. #1 Auburn, Ont. 1938 1978

Wedding text
Psalm 125:2

As the mountains are round about Jerusalem, so the Lord is round about his people, from this time forth and for evermore.

With joy and thankfulness to the Lord, we hope to celebrate D.V. on March 2, 1978 the 40th Wedding Anniversary of our parents and grandparents,

PETER I. and ANTJE HAMMING
(nee Bakker)

Auburn—Ko & Grace Hamming; Peter, Keith, Richard, Anita, and Steven

Strathroy—Marenie & Warner Koller; Annette, Marie and Nicky
Dunnville—Tina & Gerry Kromhout; Neil, Patty-Anne, Pauline and Nancy

Palgrave—Anne & Cor Jongema; Ellen and Ian

Hamilton—Wilma & Joe Szeker
Open House will be held at the Auburn Community Hall on March 4, 1978 from 2:30-5:00. Well wishes only.

Anniversaries

Middenmeer St. Thomas 1953 1978

JACOB and CORRIE
GROENENBERG (nee Ridder)

The Lord willing, we will celebrate with our parents, their 25th wedding anniversary on February 19, 1978. We praise God for the years He has given Mom and Dad to each other, and to us, and we pray that He will be with them in the future, as He has been in the past. Their thankful children:

Jean
Dorothy & John
Herb
Alice and Clarence
Ralph

The Lord willing on March 5, 1978 we hope to celebrate with our parents, grandparents and great grandparents,

GERHARDUS HAMMING
and
MARIA HAMMING
(nee VanderVeen)

their 50th wedding anniversary. We thank God for His great faithfulness during these past five decades. We pray for His continued help and protection in the years to come.

Their thankful children:
Victoria, B.C.—Margaret & Dick Taekema
Richmond, B.C.—Agnes & Siebren Koldyk

Coquitlam, B.C.—Hank & Teena Hamming

Burnaby, B.C.—Tom & Dorothy Hamming
Coquitlam, B.C.—Chris & Henrietta Hamming

Richmond, B.C.—Keith & Eve Hamming

Smithers, B.C.—Gerry & Neena Hamming
19 grandchildren and 1 great grand child.

There will be an open house on Sunday, March 5 after the morning service in the Christian Reformed Church, Victoria in the church basement.
Home address: 544 Warren Ave., Victoria, B.C. V8Z 2J5.

With joy and thankfulness to the Lord the families of

TJERK MOOK and TRUDY MOOK
(nee Brauckman)

and
PETER MOOK and BEA MOOK
(nee Benschoep)

hope to celebrate their 25th Wedding Anniversary. Psalm 105:1-6. We are thankful to the Lord and praise Him for His love and guidance shown to them during the past 25 years. Our prayer for them is that He will continue to bless and be near them in the years to come.
London—Helen & Gary; Christopher
At home—Eric, Debbie

London—Wilma
Dorchester—Ron & Brenda

There will be an open house at the Dorchester Community Hall, 33 Catherine St. E., Dorchester, Ont. on Friday, February 24, 1978 from 6:30 -8:00 p.m.

Sassenheim Cobourg 1953 1978

KLAAS WOUDSMA
and

JANNIE WOUDSMA (nee Braam)

With thankfulness to God, we hope to celebrate with our parents and grandparents their 25th Wedding Anniversary on February 25, 1978.

"...for it is the Lord your God who goes with you; he will not fail you or forsake you." Deut. 31:6b.

Bridgenorth, Ont.—Robert & Jo Anne Vanderby; Christine Ann Kingston, Ont.—Robert Woudsma

Cobourg, Ont.—Alice & John (Eng.) Cobourg, Ont.—David Woudsma
Home Address: 381 Ontario Street, Cobourg, Ontario, K9A 3B9.

Anniversaries

Hoogeveen Welland 1953 1978

We thank and praise the Lord for the love, grace and guidance He has shown to our parents

HARRY & JEAN ZOMER
in their marriage of 25 years.

We pray that God will continue to guide and bless them in the years to come.

"I lift my eyes to the hills from whence does my help come? My help comes from the Lord who made heaven and earth." Psalm 121:1,2

The Lord willing, we hope to celebrate this assurance of His faithfulness February 24, 1978.

Open house will be on Saturday February 25, 1978, from 2.30-5.00 p.m. and from 7.00-9.00 p.m. in their home at 11 Richmond St., Welland, Ont.

With joy and thankfulness,
Grand Rapids, Mi.—Jackie
At home — Bryan

We the children and grandchildren of

MR. & MRS. HENK ARENDS SR.

of Red Deer, Alberta, joyfully celebrated with them their 45th wedding anniversary on February 1, 1978. We thank the Lord for their good health and pray that He may continue to care for them for many years to come. Their winter address is: c/o 2924 S. Fairway Drive, Tempe, Arizona 85282.

Obituaries

Op Jan. 26, 1978, na een langdurig en geduldig lijden, in de volle zekerheid van haar geloof, overleed in de ouderdom van 77 jaar, onze geliefde vrouw, moeder, grootmoeder en overgrootmoeder:

MIA VAN DONKERSGOED
-van de Beek

Echtgenote van Klaas van Donkersgoed.

Coaldale—Gerrit en Joanna van Donkersgoed

Bert en Dina van Donkersgoed

Tymen en Mary van Donkersgoed

Lethbridge—Tina en Herman Kolk

Iron Springs—Gerrie en Henk Puurveen

Henny en Arie Veluw

Anna en Myndert Puurveen

Picture Butte—Stiena en Henk Reurink

Lethbridge—Ken en Hennie Donkersgoed

45 kleinkinderen, 2 achterkleinkinderen.

Psalm 23

Iron Springs, Box 23, Alberta, Canada T0K 1G0.

We received word from Holland that on February 2 the Lord called to his eternal home our dear father and grandfather,

POPKE VELLINGA

at the age of 78. Beloved husband of Grietja Vellinga (nee Ypma).

Their children in Canada:
Thunder Bay (R.R.5)—Louis and Joan Vellinga; Paul, Hank, Celia, Wayne

Thunder Bay (R.R.6)—Cor and Tina Janssens; Glenda, Shirley, Peter, Neil

Psalm 103

The funeral took place on February 6, 1978 in Pingjum, The Netherlands.

We wish to express our Christian sympathy to two of our fellow young people Lloyd and Bernice and their family in the passing away of their father,

LUDOLF WIERENGA

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Behold I make all things new." Rev. 21:4,5

Wellandport Young Peoples Society

Obituaries

Wat de toekomst bringe moge, ons geleidt des Heren hand; moedig slaan wij dus de ogen naar het onbekende land. Leer ons volgen zonder vragen; Vader, wat Gij doet is goed! Leer ons slechts het heden dragen met een rustig kalme moed.

On February 6 the Lord in his wisdom took home our dear friend and brother in Christ,

LOUIS WIERENGA

May the Lord comfort and strengthen his wife and children.

Edward & Anna Kamminga

Bill & Gre Van Egmond

John & Ann Van Huizen

Wally & Berdine Postman

St. Catharines, Ont.

The Ladies of the Trinity Ladies Circle extend their deepest sympathy to its former member Wilhelmina (Miep) Wierenga and her children in the passing away of their husband and father,

LUDOLF WIERENGA

"...the Lord will not cast off forever, but, though he cause grief, he will have compassion according to the abundance of his steadfast love," Lamentations 3:31,32

Employ Wanted

18 year old christian farm boy wants steady job on farm — fruit, vegetables or flowers. Please write to Box #4263, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Young man, 19, is looking for year round employment. Any type of work. Would prefer work in the Caledonia area. Can start immediately. Please write: Dan Koopmans, 401 Albion Rd., Rexdale, Ont. M9W 3P4 or phone: 416-741-7067.

Young married couple, graduating from Dordt College in May '78 with BA's in Social Services, are seeking employment in any social service area, especially in group home care for youth or in work with the elderly. If interested please contact: L. Vanderkwaak, 333 1/2 6th St. SE, Sioux Center, Iowa, 51250
Resumes furnished upon request.

Willing and able farm boy age 21 would like an agricultural or construction job in Western Canada. Please phone collect 519-469-3919, or write box #4261 Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Student, 19, would like summer employment on dairy farm. Able to start May 1st. Room and Board needed. Write: J. Deano, P.O. Box 510367, University of Guelph, Guelph, Ontario, N1G 2W1 or phone 824-9752.

Cottages

LAKE NIPISSING

modern 2 and 3 bedroom house-keeping cottages.

For information call 705-752-1118 or write John & Bev Vandenberg Glen Echo Cottages R.R. #1 Callander, Ont. P0H 1H0

SANDY BAY CAMP

Looking for a nice quiet vacation site. Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1 Hastings. Don and Irene Crann (new owners)

Classified Advertising

Real Estate



CARILLON REALTY LIMITED
Wellington Street, Box 100
Drayton, Ont. N0G 1P0
Telephone (519) 638-3094

\$165,000. Selling as an on-going Dairy operation. 100 acre farm. 25 Holstein cows. M.S. quota. Bulk milk tank, all dairy equipment and farm machinery included in price. Modernized 4 bedroom home, carpeted, and fireplace in Living room. Barn in good condition, with steel stalls, pens, stable cleaner and silo. Nearly new implement shed. Located in good farming area, 4 miles from town. Call Joe Mayne. 1-519-638-2664.

\$290,000. 200 acre farm, mostly workable. 15 acres wooded. 58 Holstein cows and quota, milking equipment, and all other barn equipment included. Large modernized Dairy Barn, 68 ties in 2 rows. 4 maternity pens, heifer pen, new steel grainery. Stable cleaner. 20 x 72 silo with unloader and roof. 2 storey, 3 bedroom home. Highway location, 4 miles from town. (pop. 10,000). Call Gerry Wierts. 1-529-638-2608.

GUELPH

Plan now for summer building. Approx. 6 miles east on Hwy. 24 Erin Twp. Nice country living, have your house built on approx. 130 ft. x 130 ft. lot. Build also Burlington, Waterdown area, a few lots to choose from, or your own.

J. VERHOEVEN Construction
4123 Upper Middle Road
Burlington, Ont. L7R 3X5
or Phone 335-1525
5 year Hudac warranty.

For Sale or Rent with option to buy in St.Catharines. New 3 or 4 bedroom home on Culdesac lot. Walking distance to Calvin Christian grade school, Beacon Christian High School, and the Christian Reformed Church. For more information write: **Mr. Henry Poortinga**, 25 Old Oxford Rd., St.Catharines, Ont. L2M 2J7 or phone [416]934-1689.

WOODSTOCK AREA

100 acre dairy farm, just off paved road, Christian school area. 3 bedroom dwelling in excellent state of repair. Dairy barn with stable cleaner, ties 43 cows, 2 silo's, new drive shed, 777 lbs Pool #1 milk quota, 260.229 lbs M.S.O., 40 cows, plus heifers, nearly all registered Holsteins. Vender will sell as a going concern with full line of machinery. Asking \$325,000. This is one of the better farms in Oxford County. Please contact:

Peter Does Real Estate
Woodstock, Ont.
Tel. 519-539-5951

Business

Gordon's Building Systems
[Drayton] Ltd.
Phone: 519-638-2090, Drayton, Ont.

Our rates are reasonable...
Our Estimates are Free...

For all your insulation needs, Residential, Agricultural, Commercial. Call us about sprayed in place Urethane Foam.

Personal

Als u de Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen, contact dan aub de Consulate of the Netherlands, 10 King St. E., Suite 900/902, Toronto, Ont. M5C 1C3. Tel. 1(416)364-5443.

ALERS, Peter Antonius, geboren 22 augustus 1913 te Roermond, naar Canada vertrokken op 22 juli 1953, laatstbekende adres R.R.1, Sutton West.

ATHERTON-DIEMEL, Catharina Maria, geboren 23 juli 1943, laatstbekende adres 11 Bowman Avenue, Barrie.

FRUCK, B.E. laatstbekende adres 11 Austin Drive, Waterloo, Ont.

HAMILL-HOFMAN, R. laatstbekende adres 473 Elizabeth St., London, Ontario.

KOETSIER, Herman Everaast, geboren te Hengelo, naar Canada vertrokken in 1954, samen met pleegouders, waarvan familienaam luidt Eversth.

KUIPER, Leo J. geboren 9 maart 1901, laatstbekende adres P.O. Box 146 te Schomberg, Ontario.

LEVY, Izaak, laatstbekende adres 241 East Avenue North te Hamilton, Ontario.

VERBEEK, Evert Jan Cornelis, geboren 18 juli 1918 te Zeist, laatstbekende adres Rijkstraatweg 89, Duivendrecht, naar Canada vertrokken op 25 juni 1955.

DE ZANGER, Abraham, geboren op 1 januari 1913 te Rotterdam, laatstbekende adres Overijssessestraat 42 te Rotterdam, naar Canada vertrokken op 15 juli 1954.

28 year old Christian woman would like to correspond with mature Christian man, preferably of Dutch, CRC background. Please send all mail to Box #4262, Calvinist Contact 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Personal

Young christian couple looking for an apartment or duplex in Stoney Creek-Grimsby area. Please contact Joanne at 561-7349 after 5:00 p.m.

Christian Reformed gentleman, age 47, in Central Alberta would like to correspond and or meet with lady age 35-45 preferably of same denomination but will not consider anyone who has been divorced or separated. Please write to #4250, Calvinist Contact, 99 Niagara street St.Catharines, Ont. L2R 4L3.

Single Christian gentleman wishes to meet single christian girl. I am 27, object marriage. Send letters to Box 4254, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Ministers wanted

KILDONAN: Kildonan Christian Reformed Church in Winnipeg, Manitoba seeks to call her next Pastor. Our minister hopes to begin his new task for the CCRCC next July. We have considered together our needs and hopes as church in the city. We now invite inquiries from ministers. Please contact Mr. A. Koene or Rev. A. VanEek at the Church address: 225 Sutton Ave., Winnipeg, Man. R2G 0T1.

For Rent

VACATION IN FLORIDA

For rent a 2 bedroom home, completely furnished, in West Palm Beach, just minutes from the airport. Located on quiet street near Christian Reformed Church. \$200 per week. Available March 9-23. Call or write George Van Gorkum, 925 Avon Rd., West Palm Beach, Florida. Telephone: 305-659-6681.

For Sale

Worldbook and Childcraft Encyclopedia on sale NOW

- Limited supply of 1977 brand new editions.
- Tens of dollars savings

For more information phone 416-388-3287
Jenny Gritter, Hamilton

Help wanted

Wanted an experienced **auto mechanic** or a 4 year apprentice for the months of **March and April**. Please contact: **W. Heemskerk**, R.R. #3 Wainfleet, Ont. L0S 1V0. Telephone: 416-899-3404.

Experienced conscientious married person for modern dairy farm in New Market area. Must be reliable and capable of responsibility. Good 3 bedroom house available. Wages negotiable. Can start March 1, 1978. Phone 416-895-9975.

Wanted single worker for year round employment on large modern dairy farm in Listowel area. Room and board available. Wages negotiable according to experience. Non-smoker-non-drinker preferred.

Call 1-519-356-2581 or write to: **Peter DeWit**, R.R. #1 Atwood, Ont. N0G 1B0.

INSURANCE CAREER

The Prudential Assurance Company Limited, a leader in the Life, Disability, Group and Pension Plan Fields, has an opening for a career representative in each of the following areas:

ST.CATHARINES BRANTFORD WELLAND

The successful candidates will be mature self starters, capable of working independently in the marketing of the Company's full line of services. An attractive remuneration, benefit and training program is offered and all inquiries are held in strict confidence.

CONTACT:



The Prudential Assurance Company Limited
Theo Meester, CLU
Suite 1220, 135 James St. S.
Hamilton, Ontario L8P 2Z6
(416)523-8544

Help wanted

DRIVER REQUIRED

Meat processing firm looking for driver by March 31 to handle deliveries, with some in-shop work. Appropriate driver's license required, age 25 years or married preferred. Apply to:

RIDDERIKHOFF'S MEAT PRODUCTS LTD.
1410 Balfour St. Fenwick, Ont. L0S 1C0

Applications are invited for mature dedicated christians for the position of

Secretary/Bookkeeper

The full time position requires the ability to deal with people of all ages, a thorough knowledge of bookkeeping and typing skills, and be secretary to the principal. Interested applicants should be available at the latest by July 1978 and direct all enquiries to:

Mr. H.K. Vandezande (principal)
15353-92nd Ave.

Surrey, B.C. V3R 1C3
or phone (604)581-1033 (school) or
(604)581-4938 (evenings)

Interviews will be conducted, d.v. in Sarnia (Mar. 1); Woodstock (Mar. 2); Toronto (Mar. 3).

Teachers Needed

Toronto District Christian High School

Qualified applicants are sought for possible vacancies in the following subject areas:

Biology
Mathematics
English
French

Theatre Arts
Music
Boys Physical Education

Send applications to:

Mr. Wm. Barneveld (Principal)
c/o Toronto District Chr. High School
P.O. Box 527
Woodbridge, Ontario
L4L 1B3

Emmanuel Christian Secondary School

of Vancouver, B.C. opens in September 1978, with grades, 8, 9 and possibly 10.

Staff needs:

- (1) a highly qualified teaching principal with experience in teaching and administration.
- (2) one, or possibly two, other teachers. Positions open only to Canadian citizens.

Interviews may be arranged either in Vancouver, or in the East with the Principal of Fraser Valley Christian High School, in the schedule noted in the adjoining ad.

Send resume and inquiries for further information to:

Rev. P. Walker, acting chairman
5415 Wales St.
Vancouver, B.C. V5R 3M9
Tel: 604-437-8868

Fraser Valley Christian High School

British Columbia

Due to an anticipated increase in enrolment for the school year 1978-1979, possible vacancies may become available in any of the

major areas of studies

but especially in:

History
Business Education
Home Economics
English
Librarian/Teacher
French

Applicants, especially those with experience, are asked to submit a complete resume soon. Interviews will be conducted, d.v. at Dordt (Feb. 25); Calvin (Feb. 27, 28); Sarnia (Mar. 1); Woodstock (Mar. 2); Toronto (Mar. 3).

For further information contact:

Mr. H.K. Vandezande (principal)
15353-92nd Ave.
Surrey, B.C. V3R 1C3.
or phone (604)581-1033 (school) or
(604)581-4938 (evenings).

Teachers Needed

ONTARIO

AYLMER: Immanuel Christian School will require a teaching principal and a teacher for grade 1 and 2 for the 1978-79 school year. Please send applications to: William Hordyk, principal, 75 Caverly Rd., Aylmer, Ont. N5H 2P6. Tel.: 519-773-8476 (school).

BRANTFORD: The Brantford Christian School invites applications for possible openings in the primary grades, beginning September 1978. For information or application forms please contact: Mr. William Siofstra, principal, 7 Calvin St., Brantford, Ont. N3S 3E4. Phone: 519-752-0433 (school) or 519-753-9557 (home).

BOWMANVILLE: Durham Christian High School invites applications for the position of a geography teacher, beginning September 1978. Please send all communications to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9.

CHATHAM: The Calvin Christian School, Chatham, will have a vacancy in the Primary grades beginning September. Please send letter of inquiry or application to John Postma, Principal, 72 Tissiman Ave., Chatham, Ontario N7M 4G5.

DUNDAS: Calvin Christian School will be in need of a teacher for grade 1, beginning September 1978. Please send your letter of application including a short resume of qualifications, experience and general background to: Garry Glasbergen, principal, Calvin Christian School, R.R. #2, Dundas, Ont. L9M 5E2. Telephone: school 416-627-1411 or home 416-627-5323.

GUELPH: John Calvin Christian School invites applications for position of teacher in combined grade 1 and 2 and combined grade 2 and 4 beginning September 1978. Please direct inquiries to: Agnes Struik, 290 Water St., Guelph, Ont. N1G 1B8. Tel. 519-824-8860 (school) or 519-822-4462 (home)

HAMILTON: The Education Committee of Calvin Christian School (Hamilton) invites applications for teaching positions for 1978-79. Based on the intentions of the present staff some have indicated that they will definitely not be returning in September 1978. Positions will be available in the primary (1-3) and junior (4-6) divisions. Please request an application blank and additional information from:

W.H. Hultink, principal
Calvin Christian School
547 West 5th Street
Hamilton, Ont. L9C 3P7
phone: 1-416-388-2645 (school)

LINDSAY: Heritage Christian School (Elementary) Lindsay, Ontario, opening in September 1978, invites applicants for the position of principal/teacher. Prior classroom experience required. Immediate response requested. Send resume to Heritage Christian School, Box 724, Lindsay, Ontario, K9V 4W9. Agreement with school's evangelical constitution required.

LONDON: London Parental Christian School invites applications for three positions: teaching principal, a half-time remedial teacher, a half-time kindergarten teacher. Interested applicants should include a brief resume and statement of their philosophy of Christian education, country of citizenship, and references. Send applications to: Lloyd Burghart, principal, London Parental Christian School, 202 Clarke Side Road, London, Ont. N5Y 5E4.

Teachers Needed

OTTAWA: The Ottawa Christian School invites applications from experienced teachers for the primary and junior grades for September 1978. Teachers with French and music preferred. Please direct inquiries to: Mr. Hubert Huyer, Principal, 2191 Benjamin Avenue, Ottawa, K2A 1P6. Telephone: School—722-5836; Home—729-3526

OTTAWA:
The Community of Christian learning (Ottawa)
invites applications for a
Principal-teacher

The CCL is a small interdenominational High School, with an emphasis on community, and a low student-teacher ratio. Applicants should be versatile, willing to have a high degree of personal contact with students, able to promote co-operation among staff, and be free to undergo orientation and training during part of the summer. Please write:

Mr. Bob Hudspith, head teacher
CCL, P.O. Box 2064, Station D
Ottawa, Ont. K1P 5W3
Phone: 613-722-1175 (school)

SPRINGDALE: The Springdale Christian School will be in need of a teaching principal for the coming school year. For information or application forms please contact Mr. Wilms, principal, R.R. #4, Bradford, Ont. L0G 1C0, Telephone: 416-775-2651 (school) or 416-775-2551 (home).

STRATFORD: Through God's continued blessings we at Stratford District Christian School can now plan for expansion for 1978-79. Openings are available in K through 8. If you are interested in the challenges of an interdenominational school, please write to: J. deJager, principal, Box 276, Stratford, Ont. N5A 6T1. Telephone: 519-271-7292 (school)

STRATHROY: The John Calvin Christian School will be in need of a teaching principal for the 1978-79 school year. Also needed will be a grade 4 teacher and possible vacancies exist in grades 3 and 6. Please send letters of application to: H. Vandervecht, principal, John Calvin Christian School, 48 York St., Strathroy, Ont. N7G 2E5. Phone: 519-245-1934 (school) or 519-245-1658 (home).

WATERLOO: Cambridge District Christian High School is soliciting letters of application for positions in Math/Science and Communications for September 1978. Send letters and resumes to:

John Vanasselt, principal
Box 244, Waterloo, Ont. N2J 4A4
Telephone: 519-885-0560 (school)

WELLANDPORT: The Wellandport Christian School invites applications for positions in the primary and junior divisions. Duties to commence September 1978. Direct all inquiries to: William Thies, principal, Wellandport Christian School, R.R. #1 Wellandport, Ont., L0R 2J0. Telephone: 416-386-6272 (school).

WOODSTOCK: John Knox Christian School Society is in need of a grade 2 teacher. Duties to commence on March 1978 or sooner. Salary commensurate with experience. Send full resume with application to: John Knox Christian School Society, Woodstock, c/o Chris VanLaren, board Sec., Box 201, Innerkip, Ont. N0J 1M0.

WYOMING: John Knox Christian School is in need of a teacher for a combined grade 1 and 2 class (15 pupils), for the 1978-79 school year. Please direct inquiries to: John Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: 519-845-3112 (school) or 519-845-0295 (home).

Teachers Needed

ALBERTA

CALGARY, ALTA.: The Calgary Christian School will have several vacancies in the lower elementary grades as well as in each of the following high school areas: Math, Science and Social Studies. A full time French and Music teacher will also be needed for grades four through twelve. For application and/or further information, please contact Mr. G. Vanderveen, Principal, Calgary Christian School, 2839-49 Street S.W., Calgary, Alberta, T3X 3X9.

LETHBRIDGE, ALTA.: Immanuel Christian School, Lethbridge, Alberta anticipates openings for the 1978-1979 school year. Immanuel Christian is a large school with Kindergarten through grade twelve; enrollment is over 500. Please indicate your grade preference for K. though grade six, and your area of specialty for Jr. and Sr. High. Apply to Mr. H. Konynebelt, Principal, Immanuel Christian School, 802-6th Avenue North, Lethbridge, Alberta, T1H 1Z1. School phone: 328-4783; Home: 1-328-7195.

BRITISH COLUMBIA

HOUSTON, B.C.: Houston Christian School will require one primary teacher for 1978/79 school year. Mail correspondence to: J. Franklin, principal, Box 237, Houston, B.C. B0J 1Z0.

VICTORIA, B.C.: Pacific Christian Secondary School — Victoria, B.C. requires the services of a junior high teacher from Sept. 1978. Preference will be given to candidates with some teaching experience and the ability to teach mathematics. The main requirement is flexibility and the desire to be part of a growing school. For details write: The Principal, 1530 Lionel St., Victoria, B.C. V8R 2X8.

SAANICH, B.C.: "Teach where the crocus blooms in January." Applications are invited from teachers interested in a primary teaching position. Those with experience or special training in primary education and music are preferred but all applicants will be considered. Further information available on request. Write: Wm. A. VanDyke, Principal, Saanich Christian School, 671 Agnes St., Victoria, B.C. V8Z 2E7.

NEW BRUNSWICK

FREDERICTON, N.B. The Greater Fredericton Christian School Society is in need of a teacher for their pre-school for the 1978-79 term. We invite you to this challenge of bringing Christian Education in Canada's Picture Province. For information please write: Mrs. John Drost, Sec. 95 Burpee St., Fredericton, N.B. E3A 1M3.

Teachers Needed

Edmonton Christian Schools

The Edmonton Christian Schools are searching for new and experienced teachers to serve in a progressive K-12 system. Offered are attractive salaries as well as a relocation allowance.

There are openings in various grade levels of elementary and intermediate classrooms. Other openings include curriculum coordination, music, art, remediation, physical education, secondary English, social studies and business education.

The position of Highschool principal is still inviting applicants. Most of these positions are open due to increased enrolment and expansion of program.

On February 20-24 a representative of our schools will be in the Ontario area. If you would like to meet with our representative, please contact:

Lee Hollaar, principal
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Tel: 403-475-2818 (school)

Edmonton Christian Schools

Administrative Principal

One of a 3-member High School leadership team, complemented by a director of student services and a director of curriculum and instruction. Experienced, richly diversified staff of 16 and student body of 280. Biblical perspectives and positive school and community atmosphere, promise growth and continued reformed education. If interested contact:

G. Ebbers, principal
Edmonton Christian High School
14304-109 Ave., Edmonton, Alta. T5H 1H5

The Fruitland John Knox Memorial Christian School

invites applications from teachers for vacancies in the primary and junior grades. An interest in French will be an asset. Send your letters of application including a resume to the principal.

Mr. J. Doornbos,
Fruitland John Knox Memorial Christian School
Box 27, Fruitland,
Ontario, L0R 1L0
Phone: 416-643-2460

Sarnia Christian School

invites applications for possible openings in:

Kindergarten
Primary
Junior and
Intermediate

levels. Competence in music and/or French will be an asset. Please send your applications to: Mr. Gary Duthler, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, Ont. N7S 1W9.

ST.CATHARINES CHRISTIAN SCHOOLS

Beacon Christian High School

Invites applications from new or experienced teachers to fill possible full-time openings or combinations in the following areas:

Math, Science

Music for classroom instruction
choir and band program in the high school and senior elementary classes.

Commercial Subjects,
and Bible

Applicants are asked to write or phone:

John Vriend, principal, 2 O'Malley Drive
St.Catharines, Ontario, L2N 6N7.
Phone: (416) 682-2283 (school)

Calvin Memorial Christian School

Applicants are invited for the following positions:

a Primary teacher
a Junior teacher
an Intermediate teacher
a Special Education
co-ordinator

a Music teacher for classroom
instruction, choir and the band program in the
senior elementary classes and high school.

Applicants are asked to write or phone:
John Stronks, principal, 300 Scott Street
St.Catharines, Ont. L2N 1J3
Phone (416) 685-0582 (school)

Books

Sex Education for Today's Child

Sex Education for Today's Child by Arlene S. Uslander, Caroline Weiss and Judith Telman; published by Association Press, New York, 1977; 212 pages; price: \$8.35. Reviewed by Dr. A. Vandermaas, family doctor in St. Catharines and author of the book *Sex Education in Home and School*.

The three authors of this book have been teachers in elementary schools where they worked within a special program designed to help children explore the issues of human sexuality. Throughout the school year they met with many small groups of students, each group coming together 30 minutes per week. In an environment that encouraged free and open communication, they then listened and discussed with students from all grades whatever the children wanted to talk about. Needless to say, a few years of this exposure gave them a tremendous amount of material to study and write about. Their book, a guide for parents, is filled with questions, reactions, quotations and stories drawn from their experience. This makes the book realistic, practical and up-to-date. In fact, they use such a riches of student responses that almost any parent, on reading this book, should be able to identify with some of the statements as fitting his special family circumstances. The living material also makes for easy reading, although I find the introductions of the topics often too lengthy.

This book views sex not as an entity by itself, but as a human activity, belonging within a close interpersonal relationship. In other words, sex is part of a love relationship and as such it is basically a communication process: two people communicating in love. This is a life-time exercise and the book is full of evidence that our sexuality increasingly permeates our lives from a young age on. Also, if our sexuality is so much a part of us, and not something separate, it should not be talked about in abstraction either, as a subject like math, or even anatomy and physiology, but as an open and free discussion between communicating persons whether this be done in duos or in groups. This view of sex and this integrated way of dealing with sex education I wholeheartedly support.

On reading this book I was taken in with the general approach the writers have toward sex education. When they discuss the 'why' of sex education, the 'how' and who should do it; when they talk about the place of love and affection, and of feelings in general; when they relate common mistakes in parental responses and the need for a down-to-earth approach, coming down to the child's level; when they stress the value of the parental example within the family and of how the

parents regard their own bodies; on these and many more issues I am entirely with them. Several times I imagined myself reading from my own book on sex education, written a number of years ago. Although the writers do not elaborate on their philosophical stand, I find their approach much in accordance with the Christian principles I adhere to.

There are some places in the book where suddenly another worldview or philosophy sticks up its head. This is nothing unusual with writers (and others) and I struggled very much with this difficulty when I wrote my own book. However, this kind of inconsistency tends to show up in contradictions, leading to a lack of unity. The worst discrepancy appears, in my opinion, when the writers define the purpose of sex as being the reproduction of the human race (pp. 94 and 96). If this were so then sex would have no purpose when it does not lead to pregnancy and I believe — with many other writers — that the prime purpose of sex is self-expression.

The contradiction that has crept in here becomes obvious when we remember how the writers base their entire approach on the view that sex is a form of human relating, of communicating in love, which is nothing else than self-expression. Another area of contradiction is that at times doctors are elevated to the position of supreme judges, for instance when they have to decide whether a couple may have sexual intercourse during the wife's pregnancy. While the entire book breathes a benevolent spirit of common sense and self-responsibility, here suddenly doctors have to take over responsibility for the couple and that in an area which is purely physiological, that means to say, natural. How did couples manage before doctors had this "power", before science tried to control life?

As far as content is concerned, this book is very complete. I was particularly struck by the two chapters in the middle, which together contain almost two hundred questions and answers that cover the length and the breadth of sex education. The questions were all asked by students. Here and elsewhere the treatment of the material sometimes lacks strength or clarity. Homosexuality is dealt with in a concerned way, but no clarification is given as to what a homosexual human relationship involves and what it means to the partners.

The discussion of masturbation is confusing and contradictory: first this practice is called normal, but then the authors get lost going in circles about excessive masturbation and how this is defined, never really speaking out. It appears to me that they themselves are not certain on this issue.

I get a similar impression when the writers, talking about men-

strual periods, say that some girls and women experience no pain at all. The reality is that nowadays most females have no pain with periods and that, because of cultural influences, the complaint of painful menstrual periods is disappearing in Western society.

I was excited reading the chapter on sex roles and I admire the authors' struggle with this difficult subject. The issue is how much of being a male or a female depends on biological traits and how much of it is learned from the environment. The writers answer that our sexual identity is largely determined by the culture we live in and very little by our anatomical sex. They support their case by showing how parents and society put pressure on boys and girls to be different, and how many girls would like to do, and could do, what boys do (and vice versa). They further cite the extensive changes in sexual roles we have witnessed in recent years. The aim of this discussion is to awaken greater awareness of how a stereotyped sex role influences people's lives and how it can inhibit males and females in their development as full persons. This chapter also attempts to help

parents in their attitudes toward their teenage children of the same and of the opposite sex. Here the question is not which attitude is the right one, since all families are different. As long as our thinking and our awareness are stimulated, and this chapter should certainly help.

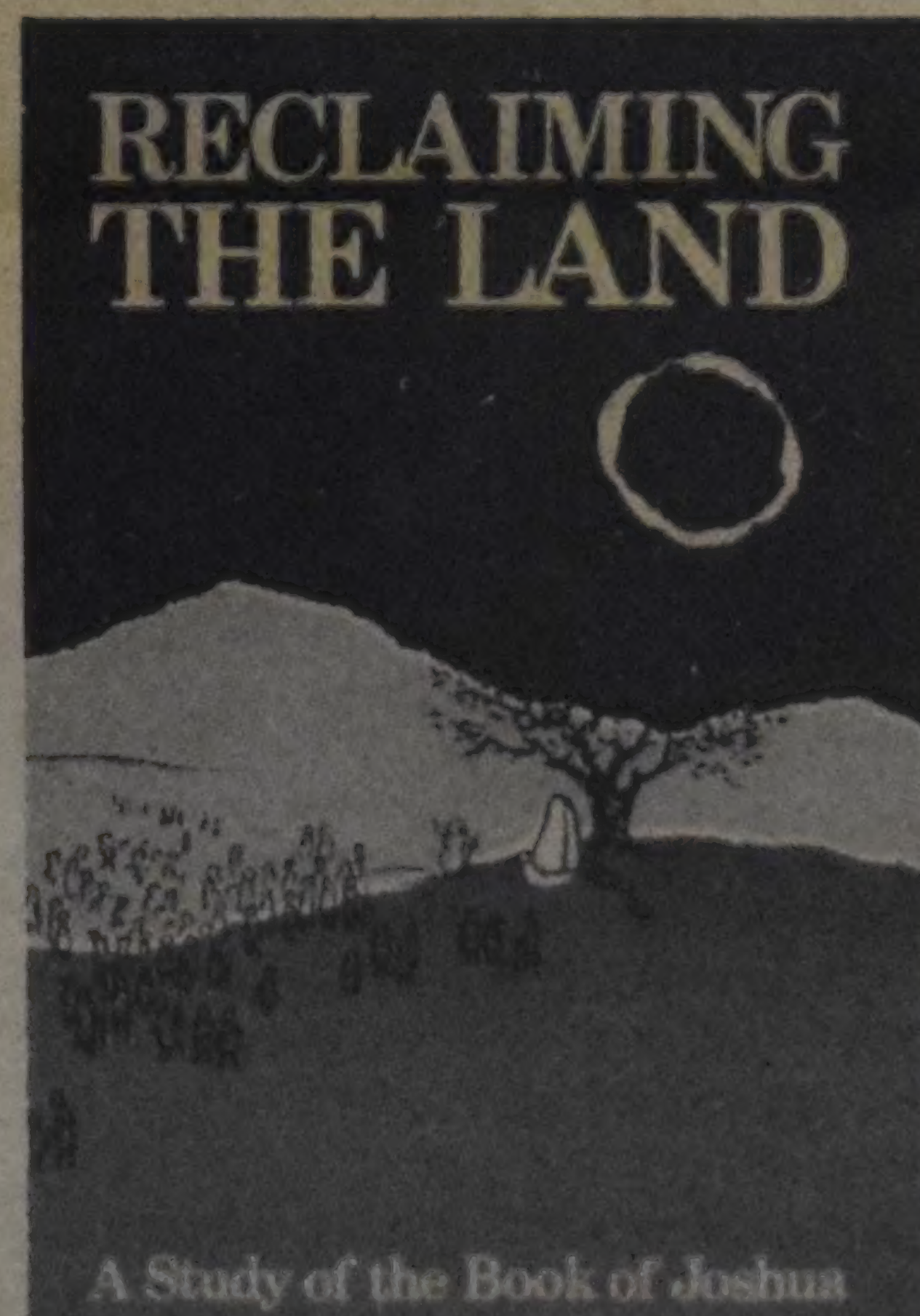
What I missed in this book is a recognition that sexuality develops within children according to a predictable pattern; that each age-group is a station in this development and as such has its own sexual feelings and needs; that each stage follows from the previous one since it is the obvious next step; and, that parents can use this development to know what to look for in their children at any particular age. For example, for a child to start wondering why there has to be a father before there can be babies, his social awareness has to be developed first. Since 6 or 7 is the age when children begin to think about relationships between people, that question about the father rarely comes up before then.

The authors have made excellent use of up-to-date scientific information, especially in the

social, behavioral and emotional areas. On a few medical points I have to disagree with them. They, for instance, blame nocturnal emissions in boys on an overflow of semen, an excess that is wasted. Instead, during these "wet dreams" semen is produced under the influence of sexual dreams. The same can happen from sexual fantasies or thought while awake and most males are well aware of both possibilities.

On venereal diseases I have two corrections. The patients I see nowadays with gonorrhea seldom have much pain and nobody should wait for that symptom. That VD may be contracted through kissing is a misleading statement. In the case of syphilis this can only happen if the contact has a syphilitic sore on the mouth, which he initially must have contracted through oral sex. This is a very rare occurrence and is a far cry from normal kissing. Gonorrhea can infect the throat, but it is very doubtful that this infection ever gets transmitted from this site through kissing.

Sex Education for Today's Child is such an excellent book that I hope many parents will read it.



by Don Sinnema

Reclaiming the Land spotlights the theme of the book of Joshua. It helps the readers to see how the people, places and happenings in Joshua are woven into one story.

Reclaiming the Land is designed to bring the reader to confront the message of Joshua: the revelation of God who moves heaven and earth to fulfill his promises. Such confrontation brings surrender to God, hope in the face of a complex world and conviction that people can work along with God as he reclaims his creation.

Reclaiming the Land is available in two versions. The one, written for people of junior high school age, is designed for classroom use, and includes suggested classroom activities. The other, written for adults, contains more background information and a more detailed treatment of Joshua. Either version would make excellent Bible study material.

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